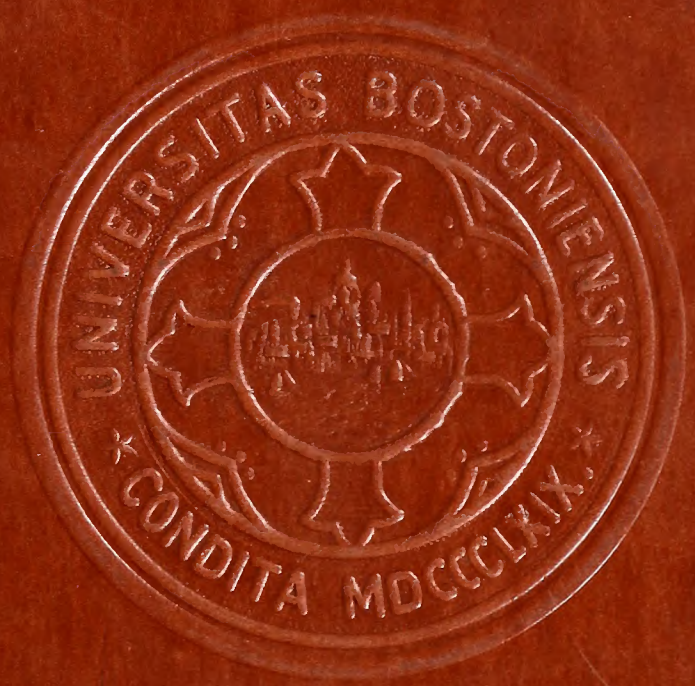

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Thesis

PARALLELISM BETWEEN THE PHILOSOPHY OF JOHN DEWEY AND THE ART OF DOROTHY CANFIELD

By

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(B. E., Keene Normal School, 1933)

submitted in partial fulfillment of the

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INTRODUCTION

It is the purpose of this thesis to prove that the novels of Dorothy Canfield, when evaluated through the philosophic perspective of John Dewey, perform the functions of real art; that these novels represent the American way of life by paralleling the ideas and ideals of the eminent American thinker, John Dewey; and that this art, recreated by the experiential reader, is, because of its very philosophical and vital nature, an honest challenge to modern thinking and living.

In carrying out this purpose, the meaning and the function of philosophy and art, according to John Dewey's principles, have been studied. His conceptions of fundamental forces in American life, such as democracy, education, work, individual freedom, and intelligence in morals have been searchingly considered.

The next step has been the application of this perspective to the art of Dorothy Canfield, thus proving the significance of the philosophic approach to literary criticism and showing the similarity of the function of philosophy and literary art as interpretative clarifiers of life.

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PARALLELISM BETWEEN THE PHILOSOPHY OF JOHN DEWEY AND THE ART OF DOROTHY CANFIELD

Volumes have been written about the two terms - philosophy and art - with which this study is concerned. It is, therefore, imperative to make an attempt at the clarification of these words, their meaning and function. At the outset, many of us may find it necessary to discard some of our preconceived notions about philosophy, the first term of our discussion. This does not mean that we are attempting to set forth the conclusions of an original inquiry, independent of our own philosophical conceptions. A statement of the relations of philosophy to the history of civilization will inevitably interpret the view of philosophy to which we are already committed.

Philosophy, a Phenomenon of Human Culture

It is to the life-work of John Dewey, America's foremost philosopher and educator, that we shall turn constantly for enlightment. In harmony, then, with him we approach the discussion with the antecedent idea that "philosophy, like politics, literature, and the plastic arts, is itself a phenomenon of human culture. Its connection with social history, with civilization, is intrinsic." Thus we understand that present-day philosophy and our own philosophy can never be freed from the influence

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of that web of institutions which forms culture. The movement of time "exhibits as the work of philosophy the old and ever new undertaking of adjusting that body of traditions which constitutes the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities." From this angle it is evident that the place and part of the philosopher in history and the quality of his thinking are of great importance. This view of philosophy does away with the opinion, entertained by some, that philosophy deals with eternal truth or reality, unaltered by time or place. "Those who express contempt for the enterprise of philosophy as a sterile and monotonous preoccupation with unsolvable or unreal problems, cannot, without convicting themselves of Philistinism, deny that, however it may stand with philosophy as a revelation of eternal truths, it is tremendously significant as a revelation of the predicaments, protests, and aspirations of humanity."

Philosophy as Meaning

Although this implies two views of thought generally considered as unreconcilable opposites, there is a point of view from which there is something common to both notions. It is that point of view which thinks of philosophy as meaning. "Meaning is wider in scope as well as more precious in value than is truth, and philosophy is occupied with meaning rather than with truth." IX, 246, 247

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A dangerous statement? Yes, if uncomprehended; but we are not attempting to belittle the significance of truth. "But even as respects truths, meaning is the wider category; truths are but one class of meanings, namely, those in which a claim to verifiability by their consequences is an intrinsic part of their meaning. Beyond this island of meanings which in their own nature are true or false lies the ocean of meanings to which truth and falsity are irrelevant. We do not inquire whether Greek civilization was true or false, but we are immensely concerned to penetrate its meaning."

Expression of the Imagination

In philosophy we are dealing with something comparable to the meaning of Egyptian civilization or of a drama or of a poem. Thus, the definite business of this paper is to deal with the meaning, the philosophy of the novel as an art form. Because significant history is lived in man's imagination, philosophy is a further expression of the imagination. "All that is distinctive of man, marking him off from the clay he walks upon or the potatoes he eats, occurs in his thought and emotions, in what we have agreed to call consciousness .... Thus scientific thought itself is finally but a function of the imagination in enriching life with the significance of things; it is of its peculiar essence that it must also submit to certain tests of application and control."

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Connection with Civilization

Since the characteristic life of man gives the value and meaning to existences, it follows that there is no marked difference between philosophy and its role in the history of civilization. "Discover and define some characteristic, some unique function in civilization, and you have defined philosophy itself." The history of philosophy is heavy with the load of tradition flowing from an ageless past. We find that certain absorbing interests have persistently held the imagination of man throughout the centuries; while, on the other hand, we trace certain resistances, certain awakenings to the inadequacy of the old ideas, and the consequent struggle to escape and to establish fresh values. "The life of all thought is to effect a junction at some point of the new and the old, of deep-sunk customs and unconscious dispositions, brought to the light of attention by some conflict with newly emerging directions of activity." Thus it is that another function of philosophy is to sustain the closest connection with the changes in civilization and in the history of culture. It accomplishes this by the patterns formed from the fabric of the old and the new. These patterns serve not as records but as prophecies of future thought and action. In this way philosophy marks a change of culture and is additive and transforming in its place in the history of civilization.

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Subject to Change

The foregoing statements make it appear that the nature of philosophy is one of instability. In one sense, yes; but this should not be alarming, for we are not considering philosophy as a system of eternal and unchangeable truths. To be true to itself as meaning, philosophy must alter. The resultant divergences are evidence of sincerity and vitality. "The meanings delivered by confirmed observation, experimentation, and calculation, scientific facts and principles, in other words, serve as tests of the values which tradition transmits and for those which emotion suggests. Whatever is not compatible with them must be eliminated in any sincere philosophizing."

Intellectual Timidity

In relation to this, take the case of civilization in our own United States. We have said that philosophy is the conversion of existing cultures into consciousness, into imagination, which is coherent and not incompatible with facts known. This conversion is a further movement of civilization. If our civilization does not result in an imaginative formulation of itself, but merely accepts without question the traditions inherited from past ages, that fact is itself the measure of the culture we have achieved. No nation in the world has a greater reputation than we for vigor, vitality, and ceaseless activity. But we know that these

qualities have not accomplished anything equal to the energy expended. Why is this true? Because we lack imagination in generating leading ideas. A fear of speculative ideas drives us to the incessant doing of dead, specialized work in that "safe" realm where only facts are known to dwell. We forget that facts are only fragmentary, uncompleted meanings, which are helpless unless rounded into complete ideas. And ideas can only be fulfilled by hypotheses, which, in turn, require free imagination. The worship of science and the suspicion of philosophy prevent our attainment of any great science; we continue to accept what is thought and said elsewhere, unwilling to reconcile science and philosophy. Let us be bold, then, and cast off this intellectual timidity which binds the imagination. Let us cultivate more faith in ideas of our own making and place less reliance on generally accepted, time-worn notions of the past. "Any philosophy which is a sincere outgrowth and expression of our civilization is better than none, provided it utters the authentic idiom of an enduring and dominating corporate experience." So much for the apparently humble but genuinely courageous function of philosophy!

Attempt to Comprehend

Whenever philosophy has been considered seriously, it has been assumed that it signified achieving a wisdom that would influence conduct. Surely this is consistent with that definition which asserts that philosophy

is an attempt to comprehend. Only a fool would make an endeavor to comprehend the meaning of life and then disregard the conclusions in his outlook on life. This intimate connection of philosophy with an outlook upon life distinguishes philosophy from science. Facts and laws of science often influence conduct. They suggest things to do and not to do, and provide means of performing them. When science does not merely report certain facts about the world but a general attitude toward it - disparate from things to do - it merges into philosophy. When we ask what sort of permanent disposition of action toward the world scientific discoveries ask of us, we are approaching the philosophic. This does not mean that we shall create a ready-made, complete scheme of action. That is impossible. It does mean that we shall keep the balance in a multitude of diverse actions, so that each experience borrows and gives significance to every other. Any one of us who is open-minded and sensitive to new perceptions, and who has responsibility in connecting them has a philosophic disposition. There is a wholeness characteristic of our concept of philosophy which is founded in a power to learn, to extract meaning from the vicissitudes of all experiences, and to embody what is learned in an ability to go on learning.

Philosophy and Education

Systems of philosophy arise chiefly when different ideals of conduct effect a people as a whole and make social readjustment necessary. Now, instead

is an attempt to comprehend. Only a fool would make an endeavor to comprehend the meaning of life and then disregard the conclusions in his outlook on life. This intimate connection of philosophy with an outlook upon life distinguishes philosophy from science. Facts and laws of science often influence conduct. They suggest things to do and not to do, and provide means of performing them. When science does not merely report certain facts about the world but<u> provides general attitude</u> toward it - disparate from things to do - it merges into philosophy. When we ask what <u>sort</u> of permanent disposition of action toward the world scientific discoveries ask of us, we are approaching the philosophic. This does not mean that we shall create a ready-made, complete scheme of action. That is impossible. It does mean that we shall keep the balance in a multitude of different actions, so that each experience borrows and gives significance to every other. Any one of us who is open-minded and sensitive to new conceptions, and who has responsibility in connecting them has a philosophic disposition. There is a wholesome characteristic of our concept of philosophy which is founded in a power to learn, to make it measure from the violence of all experience, and to embody what is learned in an ability to go on learning.

Philosophy
and
Education

Systems of philosophy arise chiefly when different ideals of conduct affect a people as a whole and make social readjustment necessary. Now, instead

of reverting to the philosophers as a specialized class with its own incomprehensible jargon, let the persons themselves who are intimately affected by conflict find the meaning involved. Education appears as the vantage ground from which to penetrate to the human significance of philosophic discussions. Education approaches such issues from the angle of the kind of mental disposition to which they correspond, and thus awake to the life - situations which they formulate. The educational viewpoint enables us to confront philosophic problems where they arise, thrive, and live, and where acceptance or rejection means a difference in practice. "If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education." Public agitation and the complex problems of legislative and administrative action are effective in the change of disposition which philosophy thinks desirable, but only in the degree in which they modify mental and moral attitudes. The education of the young can best accomplish the desire of philosophy, for the methods indicated are used with those persons whose habits are already largely set. Philosophy alone can provide education with a sympathetic survey of its place in contemporary life and can animate the aims and methods of schooling so education may fulfill this place of supreme importance.

To sum up the relation of philosophy,

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To sum up the relation of philosophy,

education, and social ideals and to present the needs of our present world, I quote John Dewey. "The reconstruction of philosophy, of education, and of social ideals and methods thus go hand in hand. If there is especial need of educational reconstruction at the present time, if this need makes urgent a reconsideration of the basic ideas of traditional philosophic systems, it is because of the thorough-going change in social life accompanying the advance of science, the industrial revolution, and the development of democracy. Such practical changes cannot take place without demanding an educational re-formation to meet them, and without leading men to ask what ideas and ideals are implicit in these social changes, and what revisions they require of the ideas and ideals which are inherited from older and unlike cultures."

Philosophy as Criticism

Now we come to what is called the "critical function of philosophy." From previous remarks, it necessarily follows that a philosophy which deeply interrogates the meaning of existing ideas and ideals is inherently criticism. Criticism is discriminating judgment, careful appraisal. Judgment is criticism wherever the subject-matter of discrimination concerns goods or values. "Criticism occurs whenever a moment is devoted to looking to see what sort of value is present; whenever instead of accepting a value - object wholeheartedly, being rapt by it,

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we raise even a shadow of a question about its worth, or modify our sense of it by even a passing estimate of its probable future."

Nature of Judgment

Since criticism is judgment, an understanding of judgment is necessary. The subject-matter of perception makes differences in judgments; therefore, it is important to control the subject-matter of perception. To be genuine and worthwhile, judgment must be the development in thought of a deeply realized perception. We cannot afford to obstruct perception by substituting precedent and prestige for direct experience. Judgment as a <u>controlled</u> inquiry demands a rich background and disciplined insight. Because of the difficulty of attaining the original adequate experience, many of us prefer to accept others' judgment (criticism) rather than discipline ourselves in thoughtful inquiry. As critics we must be sensitive to "meaning and life." An important movement which expresses something <u>new</u> in human experience cannot be righteously judged unless received with an openness to life. When the critic judges, he does not measure physical fact. He is concerned with something individual, not comparative. His subject-matter is qualitative, not quantitative. Since there is no possible yard-stick by which to judge, the judgment involves a venture, a hypothetical element.

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Material of Judgment

enters into the experience of the critic by interaction with his sensitivity, his knowledge, and his store of past experiences. Although judgments vary, they have in common the functions of discrimination and unification. There are no rules for the performance of the delicate act of determining the significant parts of a whole and of relating these parts to the whole. The critic is safeguarded by a consuming informed interest. This implies natural sensitivity and intense liking for subject-matters, as well as a rich and full experience.

Philosophy and Science

Philosophic discourse has the character of both scientific and literary discourse. Like literature, it is a comment on nature and life for the purpose of more intense and just appreciation of the meanings in experience. Its business is to accept and utilize for a purpose the best available knowledge of its own time and place. What is the purpose? Criticism of beliefs, institutions, customs, policies with respect to their bearing on good. And philosophy has the authority of intelligence, of criticism of common and natural goods, which have nothing to do with <u>the</u> good, as something attained by philosophical thinking.

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taking cognizance of their causes and consequences. The conclusions of science are its indispensable instruments in this undertaking, for only by attention to these can the subject-matter of existence be made more coherent, secure and significant.

Need for Intelligence

In conclusion, the philosophy we offer is one of meanings, to be attained through judgment, through an intelligent use of the logic of experience. What this method will accomplish is for the result of trial to determine. Some procedure has to be tried; for life is a series of trials. "Carelessness and routine, Olympian aloofness, secluded contemplation are themselves choices. To claim that intelligence is a better method than its alternatives, authority, imitation, caprice and ignorance, prejudice and passion, is hardly an excessive claim. These procedures have been tried and have worked their will. The result is not such as to make it clear that the method of intelligence, the use of science in criticizing and recreating the casual goods of nature into intentional and conclusive goods of art, the union of knowledge and values in production, is not worth trying."

Art and Esthetic Perception

We are now ready to discuss the second term of our study - art. This, too, is the object of misconception in that critics attempt to consider it in isolation from esthetic perception;

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whereas, art and esthetic perception are closely related. We shall endeavor to show that art as a process of creation has much in common with the conscious experience of the perceiver of the art. In other words, there is an intimate connection between the making and doing of the artist and the undergoing, through experience, of the perceiver if the art is to be justly appreciated and judged.

John Stuart Mill says: "Art is an endeavor after perfection in execution" while Matthew Arnold calls it "pure and flawless workmanship." The word "esthetic" refers to experience as appreciative, perceiving, and enjoying. It is the consumer's standpoint rather than the producer's. In the light of these definitions, it is evident that we cannot measure perfection of execution <u>in</u> terms of execution. He who perceives and enjoys the product gives it value.

The Artist's Perception

Skilled work, to be genuinely artistic, must care deeply for the thing it is creating. The work, then, must be esthetic, framed for the receptive enjoyment of the perceiver. If the artist's perception is not esthetic, his art is coldly mechanical. "In short, art, in its form, unites the very same relation of doing and undergoing, outgoing and incoming energy, that makes an experience to be an experience." The rich qualities of a work performed by an artist who constantly cultivates in himself the attitude of the

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perceiver are incomparable to those negligible by-products of a spontaneous, uncontrolled activity. The true artist is not only gifted in the powers of execution but in an unusual sensitivity to the qualities of things. This sensitivity directs his work, making the object of his art satisfying to himself and to the perceiver.

Responsibility of Perceiver

Having seen how doing and undergoing are instrumental to each other in the work of the artist, let us consider their relation to the perceiver. We may discover that when viewing an artist's work we have merely recognized it. Recognition results in emptiness in contrast to the enrichment of perception. The perceiver has a responsibility, and it is an enemy to passivity. This responsibility is pure receptivity, which involves activities similar to those of the creator. It is a process of responsive acts which accumulate and progress toward a fulfillment as in an experience. Perception is the going-out of energy in order to see what is there. It means self-surrender and the banishment of fear. The re-creation of an object by the percipient is necessary before the object is perceived as a work of art. The person who is too lazy, too idle, or too steeped in convention to shoulder this responsibility will go on, unseeing and unhearing. His "appreciation" will be confined to the echoings of conventional admiration and to mere emotional reaction.

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"The idea that esthetic perception is an affair for odd moments is one reason for the backwardness of the arts among us. For to perceive, a beholder must create his own experience. And his creation must include relations comparable to those which the original producer underwent. They are not the same in any literal sense. But with the perceiver, as with the artist, there must be an ordering of the elements of the whole that is in form, although not in details, the same as the process of organization the creator of the work consciously experienced. Without an act of recreation the object is not perceived as a work of art. The artist selected, simplified, clarified, abridged and condensed according to his interest. The beholder must go through these operations according to his point of view and interest."

Nature of Experience

In a discussion of the philosophy of John Dewey and the experiential art of Dorothy Canfield, it is important to understand the nature of elemental experience. Our philosopher says: "Experience is the result, the sign, and the reward of that interaction of organism and environment which, when it is carried to the full, is a transformation of interaction into participation and communication." This means that since life goes on in an environment, man's career and destiny are dependent upon his ability to adjust himself to his surroundings. Man is required to make a ceaseless struggle to maintain or restore harmony and equilibrium in his

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environment. The being that truly lives grows and is enriched by the experiences it undergoes while attempting to regain balance with its surroundings. Genuine experience is heightened vitality; it is active and alert intercourse with the world. It is the fulfillment of a living organism in its struggles and achievements in a world of things. Because experience is all this, it is art in germ!

Continuity of Experience

"Experience occurs continuously, because the interaction of the live creature and environing conditions is involved in the very process of living."

Sometimes the experience is inchoate. In contrast to such an one, we have <u>an</u> experience when the material being experienced runs its course to fulfillment. This implies a satisfaction, a solution, or a consummation. This kind of experience merges each successive part as it flows onward. It has a unity that gives it a name. Experience such as this has esthetic quality.

Experience and Environment

Any normal experience is an interplay of objective and internal conditions. The interaction of these two factors form a <u>situation</u>. Individuals live in a series of these situations, which comprise their world. "The conceptions of <u>situation</u> and of <u>interaction</u> are inseparable from each other. An experience is always what it is because of a transaction taking place between an individual and what, at the

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time, constitutes his environment, whether the latter consists of persons with whom he is talking about some topic or event, the subject talked about being also a part of the situation; or the toys with which he is playing; the book he is reading (in which his environing conditions at the time may be England or ancient Greece or an imaginary region); or the materials of an experiment he is performing. The environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had."

Judging Experience

Every experience undergone affects the attitudes which help decide the quality of further experiences. The value of an experience should be judged on the ground of what it moves toward and into. Failure to perform this judgment so as to better direct experience is disloyalty to the principle of experience itself. As we extract the full meaning of each present experience we are prepared for doing the same thing in the future.

To gain the true value from each experience, we need to cultivate the habit of worthwhile reflection. Thus we keep track of the ideas, activities, and consequences involved in an experience. Looking back, reviewing, recording, discriminating, and summarizing we extract meanings from present and past experiences which will lead to intelligent dealing with future experiences.

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Art, Philosophy, and Morals

We have discussed separately philosophy and art. Let us now consider the relation of art, philosophy and morals to one another. Esthetic experience is imaginative because experience becomes a matter of perception only when meanings enter it that are derived from antecedent experiences. The present experience is extended by meanings and values which are of the imagination. There is always a gap between the present direct interaction and the past interactions to which we look to understand what is now happening. Therefore, conscious perception is a risk, for as it assimilates the present to the past it also reconstructs the past. If past and present fit exactly into each other, the resulting experience is mechanical; it is not new, nor does it come to consciousness in perception. Mind, speaking here of the body of meaning by which the present has significance, sometimes becomes baffled. A stream of meanings remains aloof. Emotions and ideas float, unanchored. They give us pleasure, but attach themselves to existence merely in a fanciful, unreal way.

The Function of Art

These remarks bring us to a consideration of one of the significant functions of art. The work of art becomes the medium for expression of these floating ideas by embodying them in its material. Thus it is that the work of art is not only the outcome of imagination, but it operates imaginatively. It concentrates and enlarges an immediate experience. This fact

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makes the work of art a challenge to the perceiver, urging him to evoke and organize, through imagination, an experience similar to that of the artist himself. It is particularly a challenge to philosophy, for esthetic experience is pure experience. "To esthetic experience, then, the philosopher must go to understand what experience is. For philosophy like art moves in the medium of imaginative mind, and, since art is the most direct and complete manifestation there is of experience as experience, it provides a unique control for the imaginative ventures of philosophy."

Art and Dissatisfaction

The moral office and human function of art must be discussed in the context of culture. Architecture, novels, drama may have a definite influence upon a particular person or upon a number of persons. "The first stirrings of dissatisfaction and the first intimations of a better future are always found in works of art." It is only the conservative, unwilling to keep step with a changing world, who looks down his nose at the new art of a period. Detecting in this art a different set of values from those that prevail, he brands it "immoral" and "sordid" and hastens to the products of the past for esthetic satisfaction. In so doing he is representative of those who are responsible for the failure to recognize and to take into account the collective civilization that is the context in which works of art are produced and enjoyed. Through a right concept

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of art as imaginative experience we can see how art opens the door to possibilities and makes us aware of constrictions. It should be one of the offices of education to teach this just perception of art, but education is too infrequently allowed to have intercourse with the imaginations, emotions, and desires of men.

Art and Religion

Shelley said, "The imagination is the great instrument of moral good, and poetry administers to the effect by acting upon the causes." This applies to all forms of art. Is it not a commonplace to say that a person's ideas and treatment of his fellows are dependent upon his power to put himself imaginatively in their place? Is this not granting that the ideal factors in every moral outlook and human loyalty are imaginative? For this very reason religion and art have been allied. Then art is more moral than moralities. The latter are reflections of custom and are reënforcements of the established order; the moral prophets have always been poets, in spite of the fact that the existing order has seized their visions and converted them into facts that fitted its own institutions. Any imaginative presentation of ideals is usually treated as a rule of policy. Nevertheless, "art has been the means of keeping alive the sense of purposes that outrun evidence and of meanings that transcend indurated habit."

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Suspicion of Art Unjustified

divisions in economic and political institutions, liberal action is put under restraint. A person showing any creative intelligence of his own is looked upon with distrust. He who dares assert his individuality by proposing innovations to the time-honored way is openly feared. Generous impulse is regarded with suspicion. Every honest person knows this is a lamentable situation. Why do we not acknowledge art as a power in human association? It is not to be treated as the pleasure of an idle moment or as a means of ostentation. If we were, once and for all, willing to understand morals as being identical with every aspect of value that is shared in experience, there would no longer exist the "problem" of the relation of art and morals. Surely that art is moral of which this may be stated: "Through art, meanings of objects that are otherwise dumb, inchoate, restricted, and resisted are clarified and concentrated, and not by thought working laboriously upon them, nor by escape into a world of mere sense, but by creation of a new experience. Whatever path the work of art pursues, it, just because it is a full and intense experience, keeps alive the power to experience the common world in its fullness. It does so by reducing the raw materials of that experience to matter ordered through form."

We have now come to the point in our discussion which is most significant. It is the beginning of

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of Art
Unjustified

divations in economic and political institutions, liberal action is put under restraint. A person showing any creative intelligence of his own is looked upon with distrust. He who dares assert his individuality by proposing innovations to the time-honored way is openly feared. Generous impulses is regarded with suspicion. Every honest person knows this is a lamentable situation. Why do we not acknowledge art as a power in human relationship? It is not to be treated as the pleasure of an idle moment or as a means of entertainment. If we were, once and for all, willing to unclassified morals as being identical with every desired [illegible] that is shared in consistence, there would be longer only the "[illegible]" of the relation of art to [illegible]. Merely that is to [illegible] of which this may be stated: "Though art [illegible] of objects that are otherwise dumb, inchoate, [illegible], and restricted are clarified and concentrated, and not by thought [illegible] locally upon them, nor by [illegible] of [illegible], but by creation of a new experience. Whatever path the work of art pursues, it, just because it is a full and intense experience, keeps alive the power to experience the common world in its fullness. It does so by reducing the new material of art to experience to [illegible] through form."

We have now come to the point in our discussion which is most significant. It is the beginning of IX, 992, 993

that promised parallelism between the philosophy of John Dewey and that of Dorothy Canfield as expressed in her art.

Democracy as a Way of Life

In a world where civilizations crumble and perish before a tyrant's whim, we of America speak first of democracy. It is the heart and soul of the American way. Let us see what John Dewey says of democracy. "Democracy is a name for a life of free and enriching communion. Democracy is much broader than a special political form, a method of conducting government, of making laws and carrying on governmental administration by means of popular suffrage and elected officers. The political and governmental phase of democracy is a means for realizing ends that lie in the wide domain of human relationships and the development of human personality. It is a way of life, social and individual. The keynote of democracy as a way of life may be expressed as the necessity for the participation of every mature human being in formation of the values that regulate the living of men together: which is necessary from the standpoint of both the general social welfare and the full development of human beings as individuals." It is clear that toleration must be the method of such a democracy, a tolerance equal to sympathy in its regard for the intelligence and personality of others, even if their views are opposed to ours, and of scientific inquiry into facts and testing of ideas.

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Socializing Intelligence

through socializing intelligence. So long as freedom of thought and speech is claimed as a merely individual right, it is forced to give way when it appears to be in opposition to the general welfare. Let us correct this by realizing that intelligence is a social asset, and what is needed is a union of individual efforts in accomplishment of common ends. In the field of science, no inquirer can keep his findings to himself or turn them to his private account without forfeiting his scientific standing. He submits his discoveries to a community of workers for confirmation and test. Is not this prophetic of "a time when all individuals may share in the discoveries and thoughts of others, to the liberation and enrichment of their own experience?" What we need is more thinking rather than mental withdrawal from the realities of industrialized society. There are facts to be faced not fled from if we would improve the social medium in which our dispositions and attitudes are constantly being shaped. The social control of economic forces and the attainment of a society in which a basis of material security will release the powers of individuals for cultural expression are not the work of a moment. Ideas must be organized, which implies an organization of persons who hold these ideas and whose faith is ready to translate itself into action. "Democracy has been a fighting faith. When its ideals are enforced by those of scientific method and experimental intelligence, it can-

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IX, 488, 489

not be that it is incapable of evoking discipline, ardor and organization."

Many are the indictments drawn against the intelligence of individuals. These are, in truth, "indictments of a social order that does not permit the average individual to have access to the rich store of the accumulated wealth of mankind in knowledge, ideas and purposes." We allow resources that are the product of the coöperative work of humanity to be appropriated and monopolized by the few instead of making these resources available to all through readjustment of social conditions.

Age of Materialism

A society that is largely held together by the aim of each individual to get on for himself alone is not really held together at all. Our materialism and absorption in money-getting, our interest in private profit are the product of living in a money culture. This is the serious and fundamental defect of our civilization. We need to realize that we have moved from an earlier pioneer individualism to a state of dominant corporateness. We are living in a corporate age in which business corporations exercise full sway. The leaders who are in control, the captains of industry, find no reward in what they do, think nothing of their social office and function, but strive only for their private gain. They are admired and envied by a crowd of individuals who are equally lost to a sense of social bearings

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and uses. There is, consequently, not the satisfaction which comes from a sense of social fulfillment. When business and its outcome are private, social value is absent. To make up for this lack, there is an acceleration of the activities that increase private advantage and power.

Social Maladjustment

Only an acute maladjustment between individuals and the social conditions under which they live can account for the unrest, impatience, irritation, and hurry that characterize American life. "Feverish love of anything as long as it is a change which is distracting, impatience, unsettlement, nervous discontentment, and desire for excitement are not native to human nature." Why is this so? Individuals are bewildered because the ideas and standards inherited from the past do not agree with actual conditions in the society where they must think and act. Here is our problem: to remake society to serve the growth of a new type of individual. Dare we accept the challenge? We must not long ignore the fact that the "mental and moral structure of individuals, the pattern of their desires and purposes, change with every great change in social constitution."

We need to awake to the fact that "industry is not outside human life, but within it." Industry and its material phase are not remote from human values. Closing our eyes to these facts only results in abetting the economic

IX, 409, 410, 411

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order of selfish and private gain. No work, whether mental or physical, is of value for its own end. The true test of its worth is its applicability, its power of radiation and expansion into other concerns, into a realm where monopolization is unknown.

The Individual and Democracy

Harmony with social conditions is not to be gained by uniformity, but by individual attack. "All relations are interactions, not fixed molds. The particular interactions that compose a human society include the give and take of participation, of a sharing that increases, that expands and deepens, the capacity and significance of the interacting factors."

Wherever a number of persons act together, there is some kind of government or control. The way in which any organized social interest is controlled plays an important part in forming the dispositions, tastes, attitudes, interests, purposes and desires of those engaged in carrying on the activities of the group. Whether the form of government is democratic or non-democratic is a question of importance because of its effect upon the interests and activities of a society that is committed to the democratic way of life. All persons should feel that they have participation in the activities of their group. This consciousness lends interest and a social responsibility and a sense of power that are unattainable without the truly democratic method. "Unless democratic habits of thought

IX, 413, 721

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IX, 419, 721

and action are part of the fiber of a people, political democracy is insecure. It cannot stand in isolation. It must be buttressed by the presence of democratic methods in all social relationships. The relations that exist in educational institutions are second only in importance in this respect to those which exist in industry and business, perhaps not even to them."

Test of Democracy

The supreme test of democracy, of any social or political institution, of any industrial arrangement is whether that institution sets free and develops the capacities of human individuals without respect to race, sex, class, or economic status. In other words, democracy has value in so far as it educates every individual into the full stature of his possibility and enables his all-round growth as a member of society. This is the moral meaning of democracy.

Democracy and Experience

What is the reason for our preference for democracy rather than for some other form of government? The reason will be found in the answer to these searching questions propounded by John Dewey: "Can we find any reason that does not ultimately come down to the belief that democratic social arrangements promote a better quality of human experience, one which is more widely accessible and enjoyed, than do non-democratic and anti-democratic forms of social life? Does not the principle of regard for individual freedom and for de-

IX, 663

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Democracy and Dependence

What is the reason for our preference for democratic institutions from far more other forms of government? The reason will be found in the answer to these searching questions propounded by John Dewey: "Can we find any reason that does not ultimately come down to the belief that democratic social arrangements provide a better quality of human experience, one which is more worthy, more satisfying and enjoyed, than do non-democratic and anti-democratic forms of social life? Does not the principle of regard for individual freedom and for de-

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cency and kindliness of human relations come back in the end to the conviction that these things are tributary to a higher quality of experience on the part of a greater number than are methods of repression and coercion or force? Is it not the reason for our preference that we believe that mutual consultation and convictions reached through persuasion, make possible a better quality of experience than can otherwise be provided on any wide scale?"

Lack of Domestic Democracy

Let us turn now to the experiential art of Dorothy Canfield to see how these ideas of democracy are parallelled in the experience of her characters. The novel, The Home-Maker, is the story of the Knapp family - father, mother, Helen, Henry, and Stephen. This home is barren of democracy, the rights of its individual members are unrecognized, the complex emotions stirring within the minds of her small children are misunderstood or unheeded by Mrs. Knapp. She is a housekeeper; neither a mother nor a homemaker in the true sense. She is concerned only with the physical well-being of her house and family. In her frantic effort to keep her house clean and orderly, she completely neglects the mental environment which makes a home a refuge or a cell. She fails to understand the conflicts in the world of her small Stephen; his fierce devotion to his Teddy-bear and all that the Teddy-bear means to Stephen she does not try to comprehend. The child has learned from experience not to attempt to make her understand. To the mother he seems

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pugnacious and unmanageable, an indulger in tantrums. Her attitude is one of suppressed irritation and intolerance.

Shirking Responsibility

Mrs. Knapp, at the telephone, answers a query, "Oh, Stephen's well enough. He's never sick, you know. But into everything! He drives me frantic when I'm flying around and trying to get the work done up; and I don't know what to do with him when he gets into those tantrums. It'll be an awful relief to me when he starts to school with the others. Perhaps the teachers can do something with him. I don't envy them."

Surely Mrs. Knapp is shirking her responsibility, a responsibility with far-reaching social obligations!

Effects of Maladjustment

This is poor Stephen's feeling toward his home and the mother who unknowingly makes his life more confusing and unhappy.

"Stephen stepped about and about in the room, silently drawing long breaths. The bed, the floor, the bureau, everything looked different to you in the times when Mother forgot about you for a minute. It occurred to Stephen that maybe it was a rest to them, too, to have Mother forget about them and stop dusting and polishing and pushing them around. They looked sort of peaceful, the way he felt."

Even this small boy is constantly trying to adjust himself to his environment and to bring himself

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into harmony with it.

"Teddy meant quiet and rest and safety . . . and Stephen needed all he could get of those elements in his stormy little life, made up, so much of it, of fierce struggles against forces stronger than he."

Stephen could never explain anything to Mother because she was too absorbed in getting some bit of housework done. For instance, she prided herself on never having set a meal on the table a single minute late. It did not occur to Mrs. Knapp that an understanding of her son was of greater value. The waves of revolt, exasperation, haste, and determination which so frequently enveloped his mother kept Stephen from confiding in her.

"All around him was the inexorable prison of his warm, clean, well-ordered home. No escape. No appeal. No way to protect what was dear to him. There fell upon him that most sickening and poisonous of human emotions, the sensation of utter helplessness before physical violence."

The other children, Helen and Henry, manifest in physical ailments and in their self-conscious fear of doing the wrong thing the repression imposed upon them by their mother's inner irritation.

At the supper table "nobody said a word, made a comment, least of all her husband, but she went on with some heat as if in answer to an unspoken criticism, 'I know I keep at the children all the time! But how can I help it?

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They've got to learn, haven't they? It certainly is no pleasure to me to do it! Somebody's got to bring them up.'"

Relations of Parents

The relation of Mr. and Mrs. Knapp does not promote domestic democracy in their home. It is no fault of Mr. Knapp, however. It is to him that the children tell their hopes and disappointments, certain of sympathy and understanding. But in Mrs. Knapp there seems to be criticism of her husband although "she makes it a point never to criticize their father before the children."

"Helen's eyes went over timidly towards her father, sideways under lowered lids. She wished she dared give him a loving look of reassurance to show him how dearly she loved him and sympathized with him because he had not had the advancement they had all hoped for so long, because a younger man who was especially mean to Father had been put over his head."

To all of Mr. Knapp's kind remarks Mrs. Knapp answers only abruptly. After hearing the news of the inferior position, she says nothing nor does she eat another mouthful.

"Her husband looked up at her, his face pale and shadowed. He tried to catch her eyes. But she averted them, and without a glance at him walked steadily out into the kitchen."

Mrs. Knapp felt that "she passed her life in solitary confinement, as home-makers always do, with a

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man who naturally looked at things from a man's standpoint (and in her case from a very queer standpoint of his own) and with children who could not in the nature of things share a single interest of hers; it was an inexpressible relief to her to have these weekly glimpses of human beings who talked of things she liked, who had her standards and desires.

"She liked women, anyhow, and had the deepest sympathy for their struggle to arrange in a decent pattern the crude masculine and crude childish raw material of their home-lives."

Surely Mrs. Knapp is asleep to the possibilities for unfoldment, enrichment, and satisfying growth which might take place in the home for which she is responsible. Yet she loves "helping somebody to make use of something, to rescue something fine, as she has rescued the sofa."

Recognition of Responsibilities

Mr. Knapp is more alert to his domestic responsibilities than his wife, yet he is frustrated by lack of time.

"Stephen had been on the point of saying something to him, something human, Stephen who never asked a question or made an advance towards anyone, Stephen who lived in a state of moral siege, making sorties from his stronghold only to harry the enemy. And the accursed matter of punctuality had once more frozen out a human relationship. He never had time to know his children, to stalk and catch that elusive bird-of-para-

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"Sebastian had been on the point of taking something to him, something human, Strether who never asked a question or made an advance towards anyone, Strether who lived in a state of moral siege, making sorties from his sheen,bold only to parry the enemy. And the recovered matter of consciousness had once more frozen out a human relationship. He never has time to know his children, to talk and share that elusive bird-of-paradise-y, so, yo

dise, their confidence. Lester had long ago given up any hope of having time enough to do other things that seemed worth while, to read the books he liked, to meditate, to try to understand anything. But it did seem that in the matter of his children ..."

Money-making as Standard

"He was bound and gagged to complete helplessness about everything in his life and his children's lives, bound and gagged by his inability to make money. Only men who made money had any right to say how things should go in their homes. The opinion of a man who couldn't make money was of no value, on any subject, in anybody's eyes."

Although Lester Knapp is forced by the needs of his family into an outward conformity with the ways of money-making, he is disgusted with the organization of the world in which he lives. He is reflecting on the business ideals of the man for whom he works when he condemns himself thus: "If he felt any real sympathy for his own children, he'd somehow get more money to give them. What were fathers for, if not for that? If he were a 'man among men,' he would do as other manly men did: use his wits to force the mothers of other children to spend more money than they ought on material possessions and thus have that money to spend in giving more material possessions to his own."

Lester Knapp contemplates suicide, the result of his inability to bring himself into harmony with a shrewd business world. He has not been able to give to his

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family the money the world thought the only thing worth having; worse, "he had long ago given up any hope of getting out of life what he wanted for himself, - an opportunity for growth of the only sort he felt himself meant for."

In the home of Mr. and Mrs. Jerome Willing we find a sharing of ideas, a sympathy in point of view, which contrasts sharply with the constant belittling in the home of the Knapps.

Desire for Private Gain

Jerome Willing thinks that his department store is educating people to desire better things. "He called that a pretty fine way of doing your share in raising the American standard of living."

It sounds noble, doesn't it? But what is wrong with this? "The cards were stacked for him. A prosperous town, just the right size; good-will and a monopoly of trade that ran back for forty years; no big city within fifty miles - why, even the trains providentially ran at hours that were inconvenient for people who wished to go to the city to shop. And no rivals worth mentioning; nobody he couldn't put out of business inside ten years." He was glad no "Jew merchant had cut in to snatch the rich heart out of the situation. Nobody could do that now. He had the jump on the world."

Rewards of Domestic Democracy

From the time of Mr. Knapp's convalescing from his fall, the governing of a home as a domestic democracy is con-

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Desire for Private Gain

Jerome Willing thinks that his department store is educating people to desire better things. "He called that a pretty fine way of doing your share in raising the American standard of living."

It sounds noble, doesn't it? But what is wrong with that? "The cards were stacked for him. A provincial town, just the right size; good-will and a monopoly of trade that ran back for forty years; no big city within fifty miles - why, even the trains providentially ran at hours that were inconvenient for people who wished to go to the city to shop. And no rivals worth mentioning; nobody he considered put out of business inside ten years." He was glad to "see somebody had got in to snatch the rich heart out of the situation. Somebody could do that now. He had the jump on the world."

Rewards of Domestic Democracy

From the time of Mr. Knapp's convalescing from his fall, the governing of a home as a domestic democracy is con-

ceived. Each member of the family is allowed, for the first time, to be himself - to learn, to grow, to develop, and to share with the other members. Helen and her father talk of "things," all that Helen had before kept to herself; Stephen loses his tantrums and surliness in making something; Henry grows strong and well as he romps with his pet; Mother and Father have found their true work. But the secret of the new happiness is the sharing and working things out together.

Helen falls asleep with music in her heart as she hears Mother and Father talking in a cheerful, easy way, filled with friendliness. "Helen could not remember when she had ever heard Father and Mother talk together like that."

Tradition's Decree

Society is so organized that Lester Knapp cannot stay at home, after he has been cured, although it is the natural and human thing to do. "He knew that from the beginning of time everything had been arranged to make that impossible. Every unit in the whole of society would join in making it impossible, from the Ladies' Guild to the children in the public schools. It would be easier for him to commit murder or rob a bank than to give his intelligence where it was most needed, in his home with his children."

Tradition decreed "that men are in the world to get possessions, to create material things, to sell them, to buy them, to transport them, above all to stimulate to fever-heat the desire for them in all human beings. It decreed

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ceived. Each member of the family is allowed, for the first time, to be himself - to learn, to grow, to develop, and to share with the other members. Helen and her father talk of "things," all that Helen had before kept to herself; Stephen loses his tantrums and waitiness in making something; Henry grows strong and well as he romps with his pet; Mother and Father have found their true work. But the secret of the new happiness is the sharing and working things out together.

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Tradition decreed "that men are in the world to get possessions, to create material things, to sell them, to buy them, to transport them. Above all to cultivate to fever-heat the desire for them in all human beings. It decreed V. Eye, Ear, Nose, Mouth

that men are of worth in so far as they achieve that sort of material success, and worthless if they do not.

"That was the real meaning of the unctuous talk of 'service' in the commercial textbooks. They were intended to fix the human attention altogether on the importance of material things."

Consider this same philosophy of democracy in the novel, The Brimming Cup.

All-out Effort
Versus Personal Gain

Marise Crittenden voices the way in which an improved social order may be obtained. "If we are ever going to succeed in forcing order on the natural disorder of the world, it's going to take everybody's shoulder to the wheel. Women can't stay ornamental and leisurely, and elegant, nor even always nice to look at."

Vincent Marsh refutes this. "It's Haroldbellwrightism, pure and simple, to imagine that anything you can ever do, that anybody can ever do, will help bring about the kind of order you're talking about, order for everybody. The only kind of order there ever will be, is what you get when you grab a little of what you want out of the chaos, for your own self, while there's still time, and hold on to it." This kind of thinking banishes cooperative effort and makes impossible the enrichment which is born of sharing.

Mr. Welles is disturbed by the intolerant treatment received by the American

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Mr. Wolfe is disturbed by the intolerant treatment received by the American

American Intolerance

Negroes. "They're subject to indignity that they can't avoid. They're made to feel themselves outsiders and unwelcome in their own country. The Southern white people are willing to give them anything that will make good day-laborers of them, almost anything in fact except the thing they can't rise without, ordinary human respect. Southern white people won't give the ordinary title of respect of Mr. and Mrs. or Dr. even to a highly educated Negro. They call them by their first names like servants. Think what an hourly pinprick of insult that must be. Ever since her letter came, I've been thinking about it, the things she told me, about what happens when they try to raise themselves and refine themselves, how they're made to suffer intimately for trying to be what I thought we all wanted all Americans to be."

Yet, Mr. Welles later could remark, "Oh, the Japanese factory-hands, they're not on the conscience of Americans."

Social Responsibility

Marise fitfully struggles with the arguments that battle within her consciousness as she compares the good fortunes of her family with the needs of families in Vermont and in Europe. "She drew a long breath, brushed all this away with an effort, asking herself defiantly, 'Oh, what has all this to do with <u>us</u>?' And was aware of the answer, 'It has everything to do with us, only I can't figure it out.'"

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Social Responsibility

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Looking at the newspaper, she sees reflected there the disunity of the entire universe, the merely materialistic aims of nations and peoples.

"Armenian babies dying like flies and evening cloaks advertised to sell for six hundred dollars. Italy land-grabbing. France frankly for anything except the plain acceptance of the principles we thought the war was to foster. The same reaction from those principles starting on a grand scale in America. Men in prison for having an opinion ... what a hideous bad joke on all the world that fought for the Allies and for the holy principles they claimed! Could it have been worse if we had all just grabbed what we could for ourselves, and had what satisfaction we could out of the baser pleasures?

"... Suppose this reactionary outburst of hate and greed and intolerance and imperialistic ambitions all around, means that the 'peace' is an armed truce only, and that in fifteen years the whole nightmare will start over."

Reorganization of Labor and Resources

Mr. Bayweather contrasts the general American way of commercial ruthlessness for the sake of private gain with the service to society which Neale Crittenden is performing by his intelligent reorganization of labor and and resources. "There is enough wood in the forests within reach of the mill to keep a moderate-sized wood-working factory going indefinitely, cutting by rotation and taking care to leave enough

II, 125, 126, 156

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Reorganization of Labor and Resources

Mr. Haywoodlaw contrasts the personal American way of commercial rivalrieses for the sake of private gain with the service to society which Uncle Sam can be performing by his intelligent reorganization of labor and resources. "There is enough wood in the forests within reach of the mill to keep a moderate-sized wood-working factory going indefinitely, cutting by rotation and taking care to leave enough it, 1?5, 1?6, 1?6

trees for material reforestration. But of course that has not been the American way of going at things. Instead of the steady, continuous use of the woods, which Mr. Crittenden has shown to be possible, furnishing good, well-paid work at home and for the men who would be otherwise forced off into cities, our poor mountains have been lumbered every generation or so, on an immense, murderous, slashing scale, to make a big sum of money for somebody in one operation. Mr. Neale Crittenden's ideal of the lumber business is, as I conceive it, as much a service to mankind as a doctor's is."

Social Responsibility First Conceived in Home

In answer to this remark Neale Crittenden says, in part, "somebody has to get it [lumber] out of the woods without spoiling the future of the forests, drying up the rivers and all that, and have it transformed into some finished product that people need in their lives, it's a sort of plain, everyday service, isn't it? And to do this work as economically as it can be managed, taking as low a price as you can get along with instead of screwing as high a price as possible out of the people who have to have it, what's the matter with that, as an interesting problem in ingenuity?" As he continues, Neale pays tribute to the domestic democracy which permeates his home. "I tell you, Mr. Welles, you ought to talk to my wife about this. It's as much her idea as mine. We worked it out together, little by little. It was

trees for material reforestation. But of course that has not been the American way of going at things. Instead of the already continuous use of the woods, which Mr. Grittenden has shown to be possible, furnishing good, well-paid work at home and for the men who would be otherwise forced off into cities, our poor mountains have been lumbered every generation or so, on an immense, murderous, plundering scale. To make a big sum of money for somebody in one operation. Mr. Neale Grittenden's ideal of the lumber business is, as I conceive it, as much a service to mankind as a doctor's is."

Social Responsibility Never Conceived In Home

In answer to this remark Neale Grittenden says, in part, "somebody has to get it [lumbered] out of the woods without spoiling the future of the forests, screwing up the rivers and all that, and have it transformed into some finished product that people need in their lives. It's a sort of plain, everyday service. Isn't it? And to do this work as economically as it can be managed, taking as low a price as you can get along with instead of asking as high a price as possible out of the people who have to have it, what's the matter with that, as an interesting problem in logic?" As he continues, Neale pays tribute to the democratic democracy which permeates his home. "I tell you, Mr. Tailor, you ought to talk to my wife about this. It's as much her idea as mine. We worked it out together, little by little. It was

when Elly was a baby. She was the second child, you know, and we began to feel grown-up. By that time I was pretty sure I could make a go out of the business. And we first began to figure out what we were up to. Tried to see what sort of a go we wanted the business to have. We first began to make some sense out of what we were doing in life." Yes, it is this ideal of democratic sharing in the home which could eventually reform social democracy!

Business as Public Service

Neale believes in "fixing things, - everything - national life as well, so that we'll need as few umpires as possible." This "fixing" is to be accomplished not by means of politics but by economic organization. Mr. Welles holds up his life-conception of the necessity of the fight between the directors of labor and the working-men. Neale replies, "It's ridiculous to hold that such a wasteful and incoherent system is the only one that will arouse men's energies enough to get them into action. It's absurd to think that business men ... they're the flower of the nation, they're America's specialty, you know ... can only find their opportunity for service to their fellow-men by such haphazard contracts with public service as helping raise money for a library or heading a movement for better housing of the poor, when they don't know anything about the housing of the poor, nor what it ought to be. Their opportunity for public service is right in their own legitimate business, and don't you

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when Lily was a baby. She was the second child, you know, and we began to feel grown-up. By that time I was pretty sure I could make a go out of the business. And we first began to figure out what we were up to. Tried to see what sort of a go we wanted the business to have. We first began to make some sense out of what we were doing in life." Yes, it is this idea of democratic sharing in the home which could eventually reform social democracy!

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forget it. Everybody's business is his best way to public service, and doing it that way, you'd put out of operation the professional uplifters who uplift as a business, and can't help being priggish and self-conscious about it."

Domestic Sharing

Throughout this novel the idea of domestic democracy is so closely woven within the home-life of the Crittendens, that it is difficult to point out isolated examples. Here are two. "How fine it had always been of Marise to back him up in that view of the business, not to want him to cheat the umpire, even if he could get away with it, even though it would have meant enough sight more money for them, even though the umpire did not exist as yet, except in his own consciousness, in his own idea of what he was up to in his business."

Then there is the amicable settlement of a little problem in family equity.

Marise says, "Let's see. Elly, it doesn't look to me as though you had any right to keep Paul from singing a song he likes. And, Paul, it doesn't seem as though you had any right to make Elly listen to a song that makes her cry. Let's settle it this way. We can't move the piano, but we can move Elly. Elly dear, suppose you go 'way out through the kitchen and shut both doors and stand on the back porch. Touclé will probably be there, looking out, the way she does evenings, so you won't be alone. I'll send Mark out to get you when we're

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forget it. Everybody's business is his best way to public service, and doing it that way, you'd put out of operation the professional politicians who uplift as a business, and can't help being prigish and self-conscious about it."

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Then there is the unbreakable entanglement
of a little problem in family equity.

Marian says, "Let's see. Nilly, it doesn't look to me as though you had any right to keep Paul from singing a song in Lilac. And Paul, it doesn't seem as though you had any right to make Nilly listen to a song that makes her cry. Let's settle it this way. We can't move the piano, but we can move Nilly. Nilly dear, suppose you go 'way out through the kitchen and shut both doors and stand on the back porch. Tomorrow will probably be there, looking out, the way she does evenings, so you won't be alone. I'll send Mara out to get you when we're

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through. And because it's not very much fun to stand out in the dark, you can stop and get yourself a piece of cocoanut cake as you go through the pantry." What infinite patience and understanding to bring harmony to so seemingly small a matter! Neale appreciates Marise's mastery over everybody's nature. To him it is "real art-in-life," her Blondin-like accuracy of poise among all the conflicting elements of family life, the warring interests of the different temperaments, ages, sexes, natures."

Never in Marise's life has she been forced into the "hen-yard of domestic virtue," as Vincent Marsh calls it. Always her husband has left her free to think things out for herself. She has learned from experience of war that "the bitterness of those days had shocked her imagination alive to the shame of sharing and enjoying what she had not helped to pay for, to the disharmony of having more than your share while other people have less than theirs." She had not consciously sought this understanding, but "life had made her into one of the human beings capable of feeling that responsibility, each for all, and the war had driven it home, deep into her heart."

The Bent Twig is rich with the philosophy of democracy which is paralleled in that of John Dewey. There exists in Sylvia Marshall's home a priceless democracy. Each member of the family has his work to do; the right of each member to be an individual is highly respected. When Sylvia is to make an important decision her mother says to her, "You know,

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through. And because it's not very much fun to stand out in the dark, you can stop and get yourself a piece of coconut cake as you go through the pantry." What infinite patience and understanding to bring harmony to so socially small a matter! Maria appreciates Marian's mastery over everybody's nature. To him it is "real art-in-life," her Blondin-like accuracy of poise among all the conflicting elements of family life, the warring interests of the different temperaments, ages, sexes, natures."

Never in Marian's life has she been forced into the "non-yard of domestic virtue," as Vincent Marian calls it. Always her husband has left her free to think things out for herself. She has learned from experience of her that "the bitterness of those days had stunted her imagination alive to the shame of wasting and enjoying what she had not helped to pay for, to the dishonesty of having more than your share while other people have less than theirs." She had not consciously sought this understanding, but "life had made her into one of the human beings capable of feeling that responsibility, each for all, and she her had driven it home, deep into her heart."

The Best Thing is rich with the philosophy of democracy which is personified in that of John Dewey.

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dear, that we always believed in letting our children, as far as possible, make their own decisions, and we won't go back on that now. But I want you to understand that puts a bigger responsibility on you than on most girls to make the right decisions. We trust you - your good sense and right feeling - to keep you from being carried away by unworthy motives into a false position. And, what's just as important, we trust to your being clear-headed enough to see what your motives really are."

Democracy in the Schools

Democracy is learned in the public schools, but not of books. "The great impression stamped upon the wax of their minds, which became iron in after years, was democracy - a crude, distorted, wavering image of domocracy, like every image an ideal in this imperfect world, but in its essence a reflection of the ideal of their country. No European could have conceived how literally it was true that the birth or wealth or social position of a child made no difference in the estimation of his mates. There were no exceptions to the custom of considering the individual on his own merits."

Contradiction of Democratic Theory

But, when Camilla and Cécile Fingal are discovered to have Negro blood, Professor Marshall finds it difficult to explain to his children the hatred and intolerance which leap into life in the school and in the community. He admits his generalities to be poor provender for honest minds, but he must

dear, that we always believed in letting our children, as far as possible, make their own decisions, and we won't go back on that now. But I want you to understand that puts a bigger responsibility on you than on most girls to make the right decisions. We trust you - your good sense and right feeling - to keep you from being carried away by unworthy motives into a false position. And, what's just as important, we trust to your being clear-headed enough to see what your motives really are."

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Democracy is learned in the public schools, not of books. "The great impression stamped upon the war of their minds, which became iron in after years, was democracy - a crude, distorted, warping image of democracy, like every image an ideal in this imperfect world, but in its essence a reflection of the ideal of their country. No European could have conceived how literally it was true that the birth or wealth or social condition of a child made no difference in the estimation of his mates. There were no exceptions to the custom of considering the individual on his own merits."

Contradiction of Democratic Theory

But, when Danielle and Cecile Mangel are discovered to have negro blood, Professor Kornhall finds it difficult to explain to his children the hatred and intolerance which leap into life in the school and in the community. He admits his generalities to be poor provender for honest minds, but he must

say something. "Well, children, you've stumbled into about the hardest problem there is in this country, and the honest truth is that we don't any of us know what's right to do about it. The sort of thing that's just happened in the Washington Street School is likely to happen 'most anywhere, and it's no harder on these poor little playmates of yours than on all colored people. But it's awfully hard on them all. The best we can do is to hope that after a great many people have lived and died, all trying to do their best, maybe folks will have learned how to manage better. Of course, if grown men and women don't know how to help matters, you little girls can't expect to fix things either." Even small Judith cries out hotly that they should "do" something about it.

To his wife Professor Marshall says, "As long as I can live without thinking of that element in American life - it's all right. But when anything brings it home - like this today - I feel that the mean compromise we all make must be a disintegrating moral force in the national character."

Mrs. Marshall grimly answers, "And what we shall do is, of course, simply nothing at all!"

Desire for Harmonious Living

Austin Page, the young millionaire, has little hope for America's trend toward sound esthetic feeling until "some step is taken away from the idea of cost as the criterion of value about anything." He also has a notion "that perhaps all this modern ferment of what's known as 'social conscience' or 'civic

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say something. "Well, children, you've stumbled into about the hardest problem there is in this country, and the honest truth is that we don't say of us know what's right to do about it. The sort of thing that's just happened in the Washington Street School is likely to happen 'most anywhere, and it's no harder on those poor little playmates of yours than on all sorts of people. But it's awfully hard on them all. The best we can do is to hope that after a great many people have lived and died, all trying to do their best, maybe folks will have learned how to manage better. Of course, if grown men and women don't know how to help matters, you little girls can't expect to fix things either." Even small doubts arise out boldly that they should "do" something about it.

To his wife Mrs. Marshall says, "As long as I can live without thinking of that element in American life - it's all right. But when anything brings it home - like this today - I feel that the mean compromise we all make must be a disintegrating moral force in the national character."

Mrs. Marshall quietly answers, "Yes dear we shall do it, of course, simply nothing at all!"

Dustin Page, the young millionaire, has

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is taken away from the jazz of most as the criterion of value about anything." He also has a notion "that perhaps all this modern ferment of what's known as 'social consciousness' or 'civic

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responsibility', isn't a result of the sense of duty, but of the old, old craving for beauty, the desire for harmony, for true proportions, for grace and suavity, for nobility of movement. Perhaps the lack of those qualities is felt in human lives as much as on canvases."

Honesty, a Sure Foundation

Austin Page feels the wrongness of his inherited position. To be fair to his ideals, he turns his wealth over to the state and is branded a "socialist." He tells Sylvia, "It's true that an honest man cannot accept an ease founded, even remotely, on the misery of others. And my life has been just that. I don't know what success I shall have with the life that's beginning, but I know at least it will begin straight. There seems a chance for real shapeliness if the foundations are all honest."

Lack of Social Responsibility

In Her Son's Wife Mrs. Bascomb is aware only to surface obligations. When Mrs. Malone tries to explain the social background of poor little Michael, who doesn't do his home-work, Mrs. Bascomb taps commandingly on her desk and says in her best teacher-voice, "There is nothing to be gained ~~ed~~ by going into unpleasant details in public, Mrs. Malone. None of this concerns me."

In Mrs. Bascomb's home there is no sense of democratic sharing and appreciation, not until Mrs. Bascomb has reformed her way of thinking and adopted an entirely new set

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responsibility', isn't a result of the sense of duty, but of the old, old craving for beauty, the desire for harmony, for true proportions, for grace and suavity, for mobility of movement. Perhaps the lack of those qualities is felt in human lives as much as on canvases."

Dunkin Page feels the wrongness of his inherited position. To be true to his ideals, he turns his wealth over to the state and is branded a "socialist." He tells Sylvia, "life's too short on honest men cannot accept an easy fortune, even vicariously, on the misery of others. And my life has been just that. I don't know what success I shall have with the life that's beginning, but I know at least it will begin straight. There must be a chance for real kinsfolkness if the foundations are all right."

Lack of
Social
Responsibility

In Her Son's Wife Mrs. Sherwood is scorn only to another philanthropist. Jessie Lee, Welcome thinks to attempt the social work around of poor little orphan. She doesn't do his home-work, Mrs. Bassett says contemptuously to her son and says in her best teacher-voice, "Where is nothing to be expected by going into unpleasant details in public, Mr. Welcome. Some of this concerns me."

In Mrs. Dunkin's book there is no sense of democratic sharing and appreciation, not until Mrs. Chancel has reformed her way of thinking and adopted an entirely new set

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of values. Her son Ralph has always been "Managed" by his mother. He has been trained to have as little resistance as possible. Mrs. Bascomb says she has always managed him by "affection."

Later Mrs. Bascomb ponders over the slight impression that one person can make on a world. "Nothing that any one person did was of the slightest importance. Nobody noticed, nobody cared, nobody was in any way affected. The thing to do was to yell and scurry and rush with the others, and grab as much as you could of what you wanted."

Dawn of Social Responsibility

A great change takes place in the mind of "Granny" Bascomb so that she realizes the social and civic responsibility of her position not as a duty but as a kind of really interested sharing of great value. "Miss Slocum often argued with Granny about it. She said mercy! she'd earned her pay when she taught all day, without being cheated out of what little fun she could have after four o'clock on the blessed days when there wasn't any teachers' meeting. She said she didn't see why she had to add hours to her working day because Mrs. Wienerschnitzel couldn't get on with Mr. Wienerschnitzel. What was it to her, Miss Slocum used to ask Granny. Not to speak of Granny's taking care of all the plants in the building out of hours. 'Yours are always all right,' Miss Slocum told her. 'Why don't you let it go at that? Why bother with other

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of values. Her son Ralph has always been "managed" by his mother. He has been trained to have as little relations as possible. Mrs. Bassomb says she has always managed him by "affection."

Later Mrs. Bassomb ponders over the slight impression that one person can make on a world. "Nothing that any one person did was of the slightest importance. Nobody noticed, nobody cared, nobody was in any way affected. The thing to do was to pull and scurry and rush with the others, and get as much as you could of what you wanted."

A great change takes place in the mind of "Granny" Bassomb so that she realizes the social and civic responsibility of her position not as a duty, but as a kind of really interested sharing of great values. "Mere income often argued with Granny about it. She quite [illegible] served her cry when she laughs all day, without being conscious out of what little fun she could have after four o'clock on the blessed days when there wasn't any essential work. She didn't see why she had to add income to her working day, Mrs. Wisemanstead couldn't see on with it. [illegible] sel. What was it to her, Mrs. Bloxes asked in her [illegible] appeal of Granny's taking care of all the children in the neighborhood out of hours. 'Houses are always all right,' Mrs. Bloxes said her. 'Why don't you let it go at that? Why bother with other

Dawn of
Social
Responsibility

IV, 126, 224

people's? Let their old ferns curl up and die, if the other teachers don't water them.'"

Here a lack of responsibility is evidenced. "A newsboy passed them, damp fresh papers over his arm. 'Great Allied Victory on the Russian Front!' he shouted. Neither Mrs. Bascomb nor Ralph paid the least attention to his cry. The war had been going on for more than a year and none of its cries had reached their ears. They had quite other and more pressing things to think of." How representative of the attitude of some of our present-day Americans!

Effects of Operating Domestic Affairs on Business Basis

In The Squirrel-Cage Lydia knows nothing of the democracy so important to the proper government of a home. The precious influence which a father should have exerted upon his children is lacking because Judge Emery and his wife regulate their relations on a sound business basis.

"Thank the Lord, that's not my job!" Lydia's father had often said about a knotty point in the upbringing of the children. Mrs. Emery then gave thanks for a "husband who was not a meddler."

"The husband earned the money, the wife saw that it was spent to the best advantage, and neither needed to bother his head or dissipate ~~her~~ his energies about the other's end of the matter."

IV, 270, VIII, 84, 141

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Dr. Melton sarcastically reshapes Mrs. Emery's version of a dutiful wife, "The happiest ideal of American life, a peaceful exterior presented to the husband at all costs, and the real state of things kept from him because it might interfere with his capacity to pull off a big deal the next day."

Lydia, after her father's death, remarks to Dr. Melton that she feels little sorrow. She says, "I do not miss my father at all - or hardly at all. How should I? I never spoke to him about anything that really mattered. How he tried to love me! But he never knew anything that happened to me." Lydia had nearly died of pneumonia, but her father had never been told because he was on a big case.

It is this same lack of sharing which helps cause the death of Judge Emery. His wife does not realize, until too late that her husband has been caught in the squirrel-cage of her ambition and pride. He kills himself trying to provide the money she needs.

Lydia's marriage is not founded on domestic sharing. Paul refuses to talk about his work with her. "It was one of her most unresigned regrets that she was not allowed to share in these ideals for public service of her husband and father - these ideals so distantly glimpsed by her, and perhaps not very consciously felt by them."

"She [Lydia] did not want all of Paul's

VIII, 194, 275, 252, 283

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VIII, 1sa, 2ra, 5ca, 3ag

Desire for Benefits of Domestic Sharing

time; she wanted only some of it. And then, it was not to have him thinking of her, but with her about the common problems of their life; it was to think with him about the problems of his life; it was to have him help her by his sound, well-balanced, well-trained mind, -----; to have him help her through the thicket of confusion into which she was plunged by her inability to accept the plainly-marked road over which all of her world was pressing forward."

Lydia finally makes an attempt to talk seriously with Paul about their way of life. Her long pent-up convictions, the noble thoughts that have been growing within her, are passionately poured forth to her husband. She feels immense relief in this sharing. And Paul? He has fallen asleep on the sofa!

Realization of Values of Domestic Democracy

In contrast to Paul's attitude as to the unimportance of understanding his wife and child - his home - in comparison with the supreme importance of business, consider Daniel Rankin's views. He is asked whether he thinks bringing up children is worth while.

He replies, "You bet I do. So much so that I'd have fathers take their full half of it. I'd have men do more inside the house and less outside, and the women the other way 'round."

VIII, 108

"My wife - if I ever have one - is

Desire for
Benefits of
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VIII, 108 "My wife - if I ever have one - is

going to be my sure-enough wife, and my children, my children. I won't have a business they can't know about, or that doesn't leave me strength enough to share in all their lives. I can earn enough growing potatoes and doing odd jobs of carpentering for that!"

How often Lydia thinks of the words of her brother, Harry, who had early seen through the sham of the life being imposed on him by his socially - ambitious family.

Speaking of Annie, his wife, Harry's face is transfigured with gratitude and love. "I tell you what - shoulder to shoulder, every minute, she's stood up to things right there beside me for twelve years - Lord! It don't seem more than six months when I stop to think about it. We had some hard sledding along at the first, but with the two of us pulling together - . She's laughed at sickness and drought and bugs and floods. We're all through that now, we're doing fine; but, honest, it was worth it, to know Annie through and through as I do. There isn't a thing about the business she doesn't know as well as I do, and good reason why, too. We've worked it all out together. We've stuck close, we have. I've helped in the house with the kids, and she'd come right out into the orchards with me. Share and share alike - that's our motto."

This is the kind of life Lydia desires most, the kind Daniel Rankin will at last share with her. This is the true marriage, in which the masculine and feminine qual-

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VIII, 278

ities unite to constitute completeness. This completeness is manifested in the true harmony of spiritual oneness. Thus the spiritual foundations of a home are firmly laid.

Social Responsibility

As in the matter of domestic democracy many are not awake to a social responsibility. Daniel Rankin is. He says, in justifying his change from the insurance business to carpentering, "I didn't want to fight so hard to get unnecessary things for myself that I kept other people from having the necessaries. It occurred to me that the thing to do, if I didn't like the life I was in, was to get out of it and do something harmless, at least, if I didn't have gumption to think of something worth while, that might make things better." Yet Rankin is condemned as a "crazy" man because of the thinking which is so uncommon to his fellows.

Paul never shows himself to greater advantage than when talking of his profession, "all set, as he was, on crowding one another out of the rapidly narrowing road to preferment and the few great golden prizes of the profession."

Judge Emery laughs at the chatter of the women in preparing for Lydia's wedding. Dr. Melton reproves him by reminding him that "they're the other half of a whole that we're half of. Why in the world should you think it funny for them to do this tom-fool trick all winter and have nervous prostration all summer to pay for it? You'd lock up a man as a

VIII, 51, 95

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dangerous lunatic if he spent his life so. What they're like, and what they do with their time and strength concerns us enough sight more than what the tariff is, let me tell you!"

Lydia is aware of a need for social change. She wonders why writers do not treat of the problems of her class. "For instance why it was only women in frontier conditions, like Harry's wife, who could share in their husband's lives; why nobody tried to change things so that they could do more of their part in the work of the world."

Competition in Business

Hear Paul's plaint when Lydia suggests an assistant to relieve Paul of some of his work. "It's not just the money an assistant would cost! Either he'd not be so good as I, and then I'd lose my reputation for efficiency and my chance for promotion, or else he would be as good and he'd get the job permanently and divide the field with me. A man has to look a long way ahead in business!"

Poor Lydia does not have an opportunity to conclude the following remarks: "But, Paul, what if he <u>did</u> divide the field with you? What if you don't get ahead of everybody else, if you'd have time and strength to think of other things more - ."

Paul is overcome by Lydia's absurd willingness to give up everything for a taste of real living. He informs Lydia that she'd better let the economic status of

VIII, 281, 302

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society alone lest she break something.

M. Buisine, the lecturer, attacks "the American man" and his oblivion to any other standard than success, "by which they meant possessing something that they had taken away by force from somebody else."

The Deepening Stream, Dorothy Canfield's favorite novel, is rich in experience timely for Americans of today. Its theme is growth - individual and universal. It attacks a civilization that fails to make use of its intelligence, thus permitting the devastating forces of war to corrupt a world. It decries the despicable nature of persons who promote war for material profit. It pleads for some degree of tolerance, at least a willingness to see that there are two sides to any human relation.

Lack of Domestic Responsibility and Its Effects

Matey Gilbert does not glimpse for many years that it is possible for family life to be founded on a domestic sharing which is the conception of social democracy. Matey soon discovers that the background of their family life is a "never-ending struggle as to who should come out on top - " Professor Gilbert, brilliant and egotistical, or Jessica Gilbert, vivid and energetic, a mother "given to enthusiasms."

"The house gradually became filled with the old corrosion of competition; everything lost its own value,

VIII, 311, III, 61, 73

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The Receding Stream. Dorothy Canfield's favorite novel, is rich in experience timely for America of today. Its theme is growth - individual and universal. It attacks a civilization that fails to make use of its intelligence, thus permitting the devastating forces of war to corrupt a world. It decries the deplorable nature of persons who promote war for material profit. Is pleads for some degree of tolerance, at least a willingness to see that there are two sides to any human relation.

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and became nothing but a tool more or less useful in the old struggle."

The mother and father do not dream of the effect that this atmosphere is producing on their three children; in fact, the two girls are never to forget unfortunate childhood impressions received from their home life. Intelligent as the parents are, they do not see their responsibility as elders of experience to guide, help, and assure the young and inexperienced. They are kind and sympathetic but in no way understanding in regard to the problems which depress their growing children. Father has no patience with what he calls "adolescent fits."

Not until her father lies dying, does Matey realize that in some inexplicable way her mother and father do love each other. "Matey heard these words, but little of their meaning reached her mind. It was not filled, it was not even touched by alarm for her father's life - it was bursting, cracking, all but crushed under the immensity of this new knowledge of more between Father and Mother than she had ever guessed - Why, in some way of their own ... they <u>belonged</u> to each other, and knew it.

"Oh, Mother's look of tenderness and sorrow! Father's murmur of relief when he knew she was still there . . . !" She longs to tell Priscilla, her sister, of this, but she never does.

III, 90

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But until her father lies dying, Grace Slater realizes that in some inexplicable way her mother and father do love each other. "Slater heard these words, but little of their meaning reaches her mind. It was not filial, it was not even touched by alarm for her father's life - it was burning, creating, all but crushed under the immensity of this new knowledge of some between Mother and Father than she had ever guessed - Why, in some way of their own ... they belonged to each other, and knew it.

"Oh, Mother's look of terrible fear! narrow! Father's manner of relief when he saw she was still there . . . !" She longs to tell Priscilla, her sister, of this, but she never does.

III, 90

Recognition of Domestic Responsibility

When Matey is thirteen, she accompanies her parents to France. She is educated by the Vinets, who teach their three children at home. Here Matey experiences a life foreign to her own. The Vinets live in perfect accord, surrounding their children with ideas so valuable to their growth. Answers to the questions of their children are like "out-stretched hands of strong climbers to those below them in the path, as if they called, 'Come along up where the view is better.'" Matey is astonished to find that the faces of the elders have "an eager living expression which, she had thought, belonged only to childhood."

In Matey's home, after her marriage to Adrian, there is a delightful sharing. Adrian knows that "it takes two to find a way out," that little can be accomplished by trying to think out separately matters that create the harmony of their home.

Matey thinks, "My job in life right now is to keep Adrian from making of work and cheerfulness a substitute for joy. It's the other way around with us from the way it used to be - I seem to have more capacity for joy than he. It's something that can't be talked about, but if we share life wholly, if we work together, why, whatever's in my life will be in his."

This novel is concerned with social

III, 42, 214, 392

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democracy, the "cooperative effort as constrasted with private gain. Before the ideal democracy can ever be attained, intelligence itself must be socialized.

Two Views About Profits

Adrian's father is glad of his work in a savings bank. To his son he remarks, "It's always been rather a satisfaction to me, and perhaps it will be in the long run to you, that nobody makes any profit out of our kind of a bank, only salaries. To be in a business that doesn't make profits for anybody, only just decent wages for work done, I've found it tranquilizing. It keeps out of your life - your own personal life, that is - the uneasiness about the real source of profits. You can be dead sure that you have not, without meaning to, put your hand into somebody else's pocket."

Matey's brother surely does not approve of the savings bank as good business. He says, "There's no more chance for profits in it than in one of these nigger mutual burying associations. It's about the same thing ... sort of charity. You might as well be planning to marry a settlement worker." Francis's idea is to know "scads of the nicest sort of young fellows ... sons of the steel magnates" ... with a big future before them, "going somewhere and going <u>fast</u>!" Francis's ideas are grounded on the competitive basis.

Need of Socializing Intelligence

III, 119, 133, 134, 198

As the first rumors of war break out, it is beyond Matey's credulity to "imagine for a minute that modern European

democracy, the cooperative effort as constituted with private gain. Before the ideal democracy can ever be attained, intelligence itself must be socialized.

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Harry's brother-in-law, Jess, does not approve of the savings bank as good business. He says, "There's no more chance for profits in it than in one of these elegant mutual building associations. It's about the same thing ... sort of charity. You might as well be planning to marry a settlement worker."

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As the first rumors of war burst out, it is beyond Harry's credulity to imagine for a minute that modern European

III, IIa, IIb, IIc, IIe

nations are going to war!"

"They needn't think that Friends were the only ones who knew that war was barbarism. All moderns did."

Even intelligent Matey has little feeling of responsibility when she reads in the newspaper that "Germany and Russia had broken and that the price of Ford cars was to be cut. One piece of news was about as interesting to her as the other. What did she care about abstract ideas like Germany and Russia?"

But Adrian and Matey have dear friends in Belgium and in France. They, at least, begin to feel that the war across the sea has something to do with them, as Americans. The other inhabitants of Rustdorf go around as usual, cold, self-centered, and indifferent to suffering and death abroad. One says, "How thankful we Americans should be to have no connection with all that." It flashes upon Matey that people act this way not because they are bad or inhuman but because they do not see what is happening.

Social Responsibility Versus Personal Safety

Adrian bursts out loudly, "It makes a man feel like a dog to be wallowing here in comfort and safety, while ... other men, old friends, old comrades .."

Matey strikes back, "How do you think it makes a woman feel? You think it's perfectly all right and natural, I suppose, for a woman to be in a position that makes

III, 199, 200, 205, 211

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Even intelligent Mary has little feeling of responsibility when she reads in the newspaper that "Germany and Russia had broken and that the price of food oats was to be cut. One piece of news was about as interesting to her as the other. What did she care about abstract ideas like Germany and Russia?"

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Adrian blesses our lucky, "I wish I were a man (and like a dog to be entirely free to be comfort and safety, while ... other men, old friends, are wounded ..." Mary strikes back. "How do you think it makes a woman feel? You think it's perfectly all right and natural, I suppose, for a woman to be in a position that relies

Social
Responsibility
Versus Personal
Safety

III, 199, 200, 205, 211

a man feel like a dog?"

Mr. Fort speaks for the children, too, when it is a question as to the rightness of their going to war-torn Europe with their parents. "Why should we take for granted that if they knew what the choice was, they would, any more than you and Adrian, prefer safety and comfort to ... "

In answer to Priscilla's horrified remarks about "those darling babies," Mr. Fort says energetically, "It will be a sorry day when getting married and becoming a parent puts an end to being a member of humanity."

Francis's attitude, so like his little-boy attitude as Matey remembers it, is: "Take it from me, there is not a pennysworth to choose between the two sides in this war. They are all in it for what they can get out of it, and they all brought it on themselves. The thing for Americans to do is to let them stew in their own juice."

Matey realizes that everyone is responsible for bringing on the war, she because of her beastly satisfaction with her own share. As Mr. Fort once said, "You get harmony and equilibrium in life ---- by keeping what you have in proportion, more than by having such a lot."

War and Its Conduct,
Failure of Man to
Use Intelligence

Matey's experience with American war relief workers in France is intensely disturbing. She nearly loses patience with their rapid change of systems,

III, 220, 221, 224, 118,

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Betsy realizes that everyone is responsible for bringing on the war, one hundred or more humanity reflection with her own share. As Mr. Fort says, "You get humanity and equilibrium in life ---- by keeping what you have in proportion, more than by moving mountains."

War and its Conduct.
Failure of Man to
Use Intelligence

Betsy's experience with American war relief workers in Vienna is interesting stimulating. She nearly loses patience with their rapid change of systems.

III, 220, 221, 224, 118.

personnel, index-cards, all wound up in the red tape of a complex business organization. Not until she pushes "the right button," a politically-minded woman with influence and money, is the refugee hospital sponsored by the Americans saved from a reorganization of plans by some higher American authority, which might have resulted in disaster for the children.

At the close of the war Matey is troubled that the French so idealize President Wilson. They expect miracles of the approaching Peace Conference. "With the fierceness of women guarding their dead from desecration they cried out in horror at the implication that their sons and husbands and brothers had died to win material advantages. Of all the rulers of the world the American President seemed the only one capable of understanding that to kill the hope that those deaths had advanced the cause of all humanity was to kill the dead over again. The American President alone seemed to share their consternation at a future which brought no spiritual rewards for the ignominy of the war."

"She [Matey] knew before a single session of the Peace Conference had been held what the result would be. Around her the women in black still trustingly waited for President Wilson to perform a miracle. She could not go on living with them, knowing what lay in the future. She had seen it being constructed around Francis' dinner table. If she could only get home and be far away from them, as slowly, slowly these

III, 328, 337

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At the close of the war Mary is troubled that the French so idealize President Wilson. They expect miracles of the approaching Peace Conference. "With the fierce care of women guarding their dead from desecration they cried out in horror at the implication that their sons and husbands and brothers had died to win material advantages. Of all the millions of the world the American President seemed the only one capable of understanding that to kill the boys that future generations had advanced the cause of all humanity was to kill the boys over again. The American President alone seemed to where their consecration at a future which brought no comfortable rewards for the ignominy of the war."

"Now [Mary] knew that [illegible] a single concession of the Peace Conference had been held what the result would be. Around her the women in black still [illegible] President Wilson to perform a miracle. She could not go on living with them, knowing what lay in the future. She had seen it being constructed around Francis' dinner table. If she could only get home and be far away from them, so clearly, clearly these III, 328, 329

women with their vain hope came to learn what she knew now - that they had been fooled, that nothing at all would come from their sorrow except a firmer grip by the Francises of every nation on what they wanted."

Matey says brusquely, "Madame Vinet, it's not fair, truly it's not, to expect so much of President Wilson. What could he do if he were a demigod, and he's not in the least! I used to hear faculty talk about him years ago when he was a college president ... he's full of flaws."

Madame Vinet breaks in. "I've seen too that the older diplomats hate him. Already the tone of our newspapers is changing, is hostile, belittling to him. But you Americans are invincibly strong now. When you speak as a united nation, the world must listen."

Matey suggests that perhaps they will not speak in union.

Materialists in Power

Madame Vinet replies: "It is natural that the materialists should be in power in America too. They generally are in power everywhere. And they always hate anybody who pretends that people could be better off than they are. Your President may go down in complete failure at the Peace Conference. All those in power want him to fail and will find a way to make him fail. But what of it? Did you ever hear of a man with a noble idea who succeeded in his own lifetime?

III, 351

women with their vain hope came to learn what she knew now - that they had been fooled, that nothing at all would come from their sorrow except a firmer grip by the Frenchmen of every nation on what they wanted."

Matey says bravely, "Madame Vinet,

It's not fair, truly it's not, to expect so much of President Wilson. What could he do if he were a nobody, and he's not in the least! I used to hear faculty talk about his years ago when he was a college president ... he's full of ideas."

Madame Vinet breaks in. "I've seen too that the older diplomats hate him. Already the tone of overseas papers is changing, is hostile, belittling to him. But you Americans are invincibly strong now. When you speak as a united nation, the world must listen."

Matey suggests that perhaps he says will not speak in union.

Madame Vinet replies: "It is certain that the western liberty should be in power in Europe. They already are in power everywhere. And then always hate and jealousy make people could be better off when they are. Jealousy makes nations may go down in complete ruin - as the Teutons do. All those in power want him to fail and will find a way to make him fail. But what of it? Did you ever hear of a man with a noble idea who succeeded in his own lifetime?

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Sowing the Seed

"What he is doing - this faulty human being - is sowing a seed that no European in power would dream of sowing. Or is it America through him that is sowing it? Perhaps he himself hardly knows what he is doing. Perhaps all our misery and shame finds him the only outlet through which it can drive a way out to the light. Don't be discouraged. It was childish to dream of success at once. He has only stated the theme. To develop it will take your grandchildren and mine -

"But Matey was no longer listening. She was repeating to herself with a long breath of liberation, 'It is not a blow he is striking. It is a seed he is planting. A seed is something that has life in it.'"

Adrian and his father realize that there should be a recognition of individual and universal responsibility, and that there is a great need for making human beings more intelligent in matters that outrage the dignity of the individual and his world.

Adrian says, "Nobody wanted the war - not the sort of war they got. I thought for a while after I got to the front that we are all devils. And then I saw we are only fools. One thing is sure - we are all responsible, even compromisers like me who wouldn't fire a gun but went around helping patch up the wounded so that they could go back and kill some more."

III, 352, 359

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Or is it America through him that is sowing it? Perhaps he himself hardly knows what he is doing. Perhaps all our misery and shame finds him the only outlet through which it can drive away out to the light. Don't be discouraged. It was obligatory to dream of success at once. He has only started the theme. To develop it will take your grandchildren and mine -

"But Mercy saw no longer listening.

She was repeating to herself with a long breath of liberation, 'It is not a blow he is striking. It is a seed he is planting. A seed is something that has life in it.'"

Adrian and his fellow-realize that there should be a recognition of individual and universal responsibility, and that there is a great need for making humanity more intelligent in matters that concern the dignity of the individual and his world.

Adrian says, "Nobody realized the seriousness of the sort of war they got. I thought for a while of them [illegible] to the front that we are all devils. But then I saw we are only tools. One thing is sure - we are all responsible, even deserters like me who wouldn't fire a gun but were assured behind rather up the wounded so that they could go back and kill more."

III, 386, 388

Substitution of a Purpose for War

Adrian's father seeks not to defend war but to defend men when he says that "perhaps the new vitality that comes in war may be partly like the unity that comes to a quarrelsome country when it's attacked from outside. We're all full of warring impluses stabbing each other in the back. Perhaps the outside pressure of fear in war life makes them all stand together for a time in self-defense and gives a temporary inner peace." He thinks that it is a purpose which everyone needs, and that it is regrettable that the horrors of war should be accepted as a poor, false, imitation purpose.

Adrian is miserable and without hope after the war. He sees the war as an indictment of the universe instead of a mistake made by man's lack of intelligence.

Adrian's father pleads for more moral courage and less of animal courage. "All that can be found in war - appeal to the beast in us - to the man - isn't it in every day of life, if lived with imagination?"

Intolerance

Intolerance at time of war has been accepted as a matter of course. In answer to Matey's expression of sympathy for Germans exploited by their leaders, Francis says: "We are at war with a race of beasts and barbarians who are proud of their beastliness. They must be exterminated if the world is ever to know peace and civilization again." He proudly encloses a clipping to prove that America

III, 380, 284

Substitution
of a
Purpose for War

Adrian's father seeks not to defend war but to defend man when he says that "perhaps the new vitality that comes in war may be partly like the unity that comes to a quarrelsome country when it's attacked from outside. We're all full of warring impulses clashing each other in the dark. Perhaps the outside pressure of fear in war life makes them all stand together for a time in self-defense and gives a temporary inner peace." He thinks that it is a purpose which everyone made, and that it is regrettable that the horrors of war should be accepted as a poor, false, imitation purpose.

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Intolerance

Intolerance at time of war was a serious subject on a matter of course. [illegible] away to Mately's expression of sympathy for Germans overtaken by their leaders. Frankie says: "We are at war with a lot of cowards and barbarians who are proud of their ignorance. They must be exterminated if the world is ever to know peace and civilization again." He proudly embraces a diploma to prove that America

III, 380, 384

supports the Allies. An orchestra leader is hissed out of a theatre for playing music by a composer with a German-sounding name!

Aunt Tryntje says, "I want to know if thee saw any Rebels close to - to talk to, I mean. I'd just like to know what in the world they've got to say for themselves."

Then Adrian replies seriously, "They've got just the same things to say for themselves that we have."

"Oh, come, now," says Peter Russell. "The wanton destruction, you know, the devastation! What was done to Belgium. Our boys never did anything like that!"

"They never got the chance" - from Adrian.

In matters of religion Matey tells Mimi that "in America we don't feel so strongly, in fact not strongly at all, about differences in religion." Later, Matey realizes she feels this way because of lack of experience to make her understand how Madame Vinet regards Mimi's reverting to religious superstition.

In Seasoned Timber, the most recent of Dorothy Canfield's novels, we have a portion of the life-experience of Timothy Coulton Hulme. Timothy fights, with Mr. Dewey and a few others, for the preservation of democratic principles in Vermont.

III, 379, 321

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Aunt Tryphie says, "I want to know if these new any Rebels close to - to talk to, I mean. I'd just like to know what in the world they've got to say for themselves."

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"Oh, come, now," says Peter Quenell.

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"They never got the chance" - says Adrian.

In matters of religion Wuzzy Tolly also that "In America we don't feel so strongly. In fact not a single at all, about differences in religion." Later, Lucy Tolly also feels this her because of lack of distinctions to make one understand her Madame Vinai meaning. She's drawing to realization superstition.

In contrast Lucy, the last [illegible] of Dorothy Canfield's novels, we have a portrait of a [illegible]-[illegible]ence or Timothy Coulton Hulme. Timothy Tiphon, [illegible], Dawn and a few others, for the preservation of democratic principles in Vermont.

III. Why, Sal

A Test of the Validity of Democratic Principles

Clifford Academy is to receive a fabulous sum of money from the estate of George Clarence Wheaton if the Academy fulfills certain conditions. No person of Jewish blood is to be admitted; the name of the Academy is to be changed to that of the donor of the money; the tuition fee for day students is to be raised; an additional quarter of a million will be offered if girls are excluded; and dormitories will be built and boarding students solicited. Harmless requests in the face of much-needed money, but to thinkers like Timothy Hulme the plan savors of Fascism.

Timothy endeavors to explain this to Burt, who is dazzled by the thought of such wealth for his old academy. Burt says to exclude the few Jews they now have enrolled would make no real difference.

Timothy replies, "What is a real difference?" Then he continues, "The only reason you don't see this right away, Burt, the way your great-great-grandfathers saw the point about the tax on tea, is because up here in our safe little corner of the mountains we're too far away from the big world to feel the danger of something that's going on that is a whole lot worse than an unjust tax."

"I tell you, Burt, it's rather like an octopus that's fastened itself on some parts of the world - all this giving up of what everybody knows is fair play and civilized

VII, 331

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Timothy replies, "What *is* a *real* difference?" Then he continues, "The only reason you don't see this right away, Hart, the way your great-great-grandfathers saw the point about the tax on tea, is because up here in our ivy-lined corner of the mountains we're too far away from all the world to feel the danger of something that's going on that is a whole lot worse than an unjust tax."

"I tell you, Hart, it's rather like an octopus that's fastened itself on some parts of the world - all this giving up of what everybody knows is fair play and civilized

by the order of a man who's grabbed the machine-guns.------ We look down and there is one of those hideous snake-like tentacles wrapping itself around the only thing that our town has got that's of any value - its honor, its tradition of fair play."

To Timothy the whole matter of decision will prove whether "Americans mean anything at all when they say they believe in American principles."

Mr. Dewey expounds in pure Vermontese. "My Goddy! Ain't there any Vermont left in us? Are we a-goin' to be told how to run our business in our own town by somebody that didn't even vote in Clifford - just because he's rich? I'd fight takin' his money if he laid down the law to us this way about anything."

Later he says, "We're responsible American citizens that have got the habit handed down to us from our folks before us, of decidin' things with votes, not with clawin' at each other's eyes. This question is a-goin' to be decided by votes. And everybody has got a vote just as big as anybody's. We've got to stand by that idee, whichever way the 'lection turns out."

Resisting Attacks on Democracy

When Timothy speaks to the country people, his words are simple and natural. "By democracy I mean what we call Americanism. And if Americanism is to be saved it won't be by anything the higher-ups do, ----, but be-

VII, 344, 333, 357, 396

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Later he says, "We're responsible American citizens that have got the habit handed down to us from our folks before us, of deadin' things with cotton, not with clenchin' at each other's eyes. This question is a-goin' to be decided by votes. And everybody has got a vote just as big as anybody's. We've got to stand by that idea, whichever way the 'ballots turns out."

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Relating Attacks on Democracy

"By democracy I mean what we call American ideals. And if Americanism is to be saved it won't be by applying the higher-ups ad, ----- but be-

cause every man jack of us jumps at the drop of the hat to fight the local attack on it that happens in his own town or his own country or his own State. The race-prejudice of that bequest is an open, shameless attempt to knock down and kick to death the principles we were brought up in and still believe in. If we surrender now, ----, it'll be taken as a sign that Americans haven't got the stuff in them to stand fast."

"We're Vermonters. We've managed till now, without any more money than we can make out of our own work in our own valley. We can afford to be Americans! Because we haven't got anything to be afraid of, ourselves, we can afford to stand up for people who can't stand up for themselves, when they're not given the fair chance our country promises us all."

Timothy Hulme's family motto, "Noblesse oblige," is a constant reminder, as Aunt Lavinia says, that "being a superior makes it your duty to be responsible for the welfare of people who are your inferiors."

Timothy is troubled by the need of social organization and sometimes feels he has shirked. At one time he says, "I had one good look at what needs to be done in the century I live in - and walked away." He defines "what needs to be done" as "managing large numbers without affronting human dignity."

Mr. Dewey has no wish to die and get out of the mess. He says, "What'd I want to die for? It makes me

VII, 397, 223, 316

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VII, 297, 223, 316

want to do something about it!"

When John Crandall left $40,000 to the Academy, his gift was unconditional, but it his hope "that female students as well as male may hereafter receive the benefits of education there, it being my opinion that the exclusion of some members of a community from opportunities enjoyed by others is not to the best interests of all." This Vermont farmer, even in 1867, was aware that through cooperative effort, sharing, and wise tolerance a community grows.

Intolerance and American Idealism of Value of Money

We have already noted Mr. Wheaton's race-prejudice. As he tells Timothy, "We old-Americans must stand solidly against the flood of them [Jews] that's pouring in from Europe!"

Timothy contemplates the case of Mr. Wheaton. "He was a terrible and awful power for evil, and what made him so was his money, was the mountain of dollars from which he ruled people, institutions, human endeavors, he was proud of not being able to understand. What was to blame was the fawning yes - yes on all subjects which was society's reaction to his many dollars. What had turned him into a monster had been the long years of unmerited, unquestioned authority in matters he knew nothing about. Is there a mill-hand, a back-roads farmer in Clifford who has so little respect for things too fine for him to understand, who has so little sense of human dignity - that

VII, 339, 147, 156, 157

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Intolerance and American Ideallsm of Value of Money

We have already noted Mr. Thoreau's race-prejudice. As he talks of Walden, "We odd-Americans must stand and fight against the flood of Irish, Canadians and Italians pouring in from Europe!"

Timothy Dwight, president of Yale, Boston. "He was a terrible and awful person for all, so long as his money, was the mountain [illegible] which he ruled people, institutions, human endeavors, [illegible] being able to understand. What was to him was the [illegible] - yes on all subjects which was society's reaction to the wage dollars. What had turned his into [illegible] been the [illegible] years of unwarried, unquestioned authority in matters he knew nothing about. Is there a self-made, [illegible] Clifford who has so little respect for higher [illegible] to understand, who has no little [illegible] of human dignity - *Ibid.* VII, 395, 397, 398, 187

man to talk about the harm Jews might do his America!"

This section would be incomplete without Canby's honest, ugly words: "We don't like Jews, and we don't want second-generation Wops in our country clubs (unless they're rich, of course), and we'll be darned if we'll let an Irish Catholic be President, and we wouldn't let a Jap into the country to stay, not if he was Darwin and Galileo and Jesus Christ all rolled into one. I'm not defending race-prejudice. I can't. All I say is - you know it as well as I do, that in our times, it's in everybody's blood, not just in Germany or Italy."

Yet - Canby Hunter watched incredulously the inevitable triumph of American democratic principles over a million dollars and race-prejudice. And he proudly lent his voice for this ultimate victory!

The number of persons who recognize the need for social change and responsibility is few, but if these persons are daring enough to be true to their convictions, great universal good may ultimately be expected.

Meaning of Education

Closely related to democracy is education. As previously stated, all institutions are educational, and true democracy promotes growth in initiative and constructive power. First, let us consider the fundamental points of John Dewey's philosophy of education. John Dewey says that "getting from the

VII, 343, IX, 628

man to talk about the harm Jews might do his America!"

This section would be incomplete without Gandy's honest, ugly words: "We don't like Jews, and we don't want second-generation Wops in our country clubs (unless they're rich, of course), and we'll be damned if we'll let an Irish Catholic be President, and we wouldn't let a Jap into the country to stay, not if he was Darwin and Galileo and Jesus Christ all rolled into one. I'm not defending race-prejudice. I can't. All I say is - you know it as well as I do. What in our times, it's in everybody's blood. Not just in Germany or Italy."

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present the degree and kind of growth there is in it is education." This makes education a constant reorganizing or reconstructing of experience, the aim of which is an informed and intelligent action.

Traditional Education Versus Progressive

The traditional education, which is concerned only with transmitting information and skills that have been worked out in the past, has little part in the idea of education as growth. Even standards and rules of conduct taught by this school are a relic of the past. Teachers are not expected to be human beings but merely organs through which pupils are connected with the material of textbooks. Since all this is foreign to the experience of the young, this system of education is carried on by imposition from without. It is assumed that the future will be much like the past, and no attempt is made to make wholesome educational food for a society which is constantly changing. This kind of school constitutes an institution far removed from the social institutions of a democratic order.

The progressive type of education is by no means flawless, but it is, at least, a realization of the inadequacies of the traditional form. Its fundamental idea is the intimate and necessary relation between the processes of actual experience and education. This newer method makes expression and cultivation of individuality opposed to imposition; free

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activity to external discipline; learning through experience to learning from texts and teachers. The acquisition of skills and techniques is made to have a direct vital appeal. Making the most of the opportunities of present life supplants preparation for a remote future. Most important of all, society is recognized as a changing world rather than as a static one. This form of education, like anything else, can be carried too far and result in no good. However, "the more definitely and sincerely it is held that education is a development within, by, and for experience, the more important it is that there shall be clear conceptions of what experience is." Progressive education needs a philosophy of education based upon a philosophy of experience.

Education and Experience

We have already discussed, to some extent, the nature of experience, although we may not have specifically linked it with education. In any attempt to discriminate between experiences which are educationally worth while and those that are not the principle of experiential continuum is involved. Apply this in criticizing the progressive education. We find that the progressive movement is more in harmony with the democratic ideal than is the autocratic method of the traditional school. We have learned this from experience.

"Growth, or growing as developing, not

IX, 661, 664

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only physically but intellectually and morally, is one exemplification of the principle of continuity." Does growth in a particular direction promote or retard growth in general is an important question. Only when development in a special line is conducive to continuing growth does it answer to the criterion of education as growing.

The Role of the Experienced

"If an experience arouses curiosity, strengthens initiative, and sets up desires and purposes that are sufficiently intense to carry a person over dead places in the future, continuity works in a very different way. Each experience is a moving force." Its value is judged on the basis of what it moves toward and into. The educator, with his greater maturity of experience, acts as a guide in evaluating each experience of the younger and immature. It is the business of the educator to see in what direction an experience is moving. To fail to do this is disloyalty to the principle of experience. "The mature person, to put it in moral terms, has no right to withhold from the young on given occasions whatever capacity for sympathetic understanding his own experience has given him." The educator must constantly be on the alert to utilize physical and social surroundings so as to extract from them all they have to contribute to building up worthwhile experiences.

The principle of continuity in educa-

IX, 666, 667

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The principle of continuity in educa-

IX, 88s, 887

tion requires that the future must always be taken into account. "In a certain sense every experience should do something to prepare a person for later experiences of a deeper and more expansive quality. That is the very meaning of growth, continuity, reconstruction of experience."

The most important attitude that can be formed is the desire to go on learning. "We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future."

Is it not evident that education as growth or maturity should be an ever-present process?

Public Schools and the Social Order

It is a fact that the public schools reflect the character of the social order. The world in general has accepted the idea that "getting ahead" and personal advancement is the best way to serve. Education has been named as a means to this material success. Even in the newer educational movements there has been no fundamental change in spirit and motivation. "Indeed, as industry and trade have expanded and wealth and the opportunities for enjoyment and power offered have grown, the individualistic philosophy of success and material advancement has also grown. The current psychology of the people has been capitalistic far beyond the confines of the capitalists."

IX, 672, 673, 687

tion requires that the future must always be taken into account. "In a certain sense every experience should do something to prepare a person for later experiences of a deeper and more expansive quality. That is the very meaning of growth, continuity, reconstruction of experience."

The most important attitude that can be formed is the desire to go on learning. "We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each observed experience are we prepared for doing the same thing in the future."

Is it not evident that we suggested as growth or maturity should be an ever-present concept?

It is a fact that the quality exercise reflect the outcomes of the social order. The weight of opinion and tradition opposed the idea that "getting ahead" and personal advancement is the best way to serve. Education has been named as a means to this material advance. Even in the newer educational movements there has been an emphasis on [illegible] in spirit and motivation. "Indeed, in spite of the fact that we expanded and wealth and the economic [illegible] power officers have grown, the individualistic philosophy of means and material advancement has also grown. The environmental ideology of the people has been contrasted [illegible] lines of the capitalists."

IX, 272, 273, 297

In these modern days we often hear a complaint that the schools are teaching too many studies, with the result that learning is superficial and scattered. Is not this situation a reflection of social aimlessness and dispersiveness? Where are unity and organization to be found in a society of individuals determined to get on as individuals?

There is only one way to escape educational confusion and drift. "That way is the definite substitution of a social purpose, controlling methods of teaching and discipline and materials of study, for the traditional materialistic aim. And, in the schools as in society generally, that change will signify more genuine development of individuality for the mass of individuals. For, in the first place, it signifies the substitution of methods of inquiry and mutual consultation and discussion for the methods of imposition and inculcation."

If teaching is to make this social purpose possible, it must create wants and demands in the mind which will operate on their own initiative. Teaching must cease educating for a static social order which is non-existent. Teaching must make intelligent use of the forces of present experience.

Since the schools and the social order are closely linked, why should not the school be recognized as a factor in the production of social change? There are three directions of choice confronting educators. They may act so as to increase and perpetuate the present confusion. "They may select

IX, 688, 694

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There is only one way to escape educational confusion and drift. That way is the definite acceptation of a social purpose, controlling methods of teaching and disciplines and materials of study. For the democratic methods latio ain. And, in the schools as in society generally, most change will signify more positive development of individuality for the mass of individuals. For, in the future place, it signifies the substitution of methods of inquiry and mutual co-ordination and discussion for the methods of imposition and indoctination.

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IX, 888, 894

the newer scientific, technological, and cultural forces that are producing change in the old order; may estimate the direction in which they are moving and their outcome if they are given freer play, and see what can be done to make the schools their ally." Or, educators may strive to make the schools a force in keeping the old order intact.

The Aim of Education

Most intelligent educators hope that the schools will finally be aroused to follow the second course. Then "the problem will be to develop the insight and understanding that will enable the youth who go forth from the schools to take part in the great work of construction and organization that will have to be done, and to equip them with the attitudes and habits of action that will make their understanding and insight practically effective."

Teacher in Educational Process

The teacher's part in this kind of education is one of tremendous responsibility and understanding. He must be a guide and a patient director. The way in which he directs will depend upon an awareness of the past experiences of his students and of their hopes and desires. The educator must so handle his material that his students may develop in reflective thinking. Never for an instant does he forget that not only those methods which he consciously employs for the purpose of mental training, but those unstudied influences of atmosphere and conduct are

IX, 695

the newer scientific, technological, and cultural forces that are producing change in the old order; may estimate the direction in which they are moving and their outcome if they are given free play, and see what can be done to make the schools their ally." Or, educators may strive to make the schools a force in keeping the old order intact.

The Aim of Education

Most intelligent educators hope that the schools will finally be aroused to follow the second course. Then the problem will be to develop the insight and understanding that will enable the youth who go forth from the schools to take part in the great work of construction and reconstruction that will need to be done, and to equip them with the attitudes and habits of action that will make their understanding and insight constructively effective."

Teacher in Educational Process

The teacher's part in this kind of a method is one of stimulating reconsideration, insight and understanding. He must be a guide and a patient director. The work in which he directs will depend upon an awareness of the real aspirations of the students and of their hopes and desires. The subject-matter or content is the material that his students may develop to reflective thinking. Never for an instant does he forget that not only those methods which he consciously employs for the purpose of mental training, but those unrelated influences of atmosphere and content are

IX. 555

resulting in enriched experience, or growth, or are tending toward their demoralized opposites.

Connectedness in growth must be constantly before the educator as he selects things within the experiential range of the child. "No experience is educative that does not tend both to knowledge of more facts and entertaining of more ideas and to a better, a more orderly, arrangement of them. It is not true that organization is a principle foreign to experience. Otherwise experience would be so dispersive as to be chaotic. The experience of young children centers about persons and the home. Disturbance of the normal order of relationships in the family is now known by psychiatrists to be a fertile source of later mental and emotional troubles - a fact which testifies to the reality of this kind of organization."

In connection with the above, one of the problems of education is modulation, a movement from this social and human center toward the more objective intellectual scheme of organization. The purpose of this shift is understanding and intelligence in social relations. Intellectual organization demands keeping track of ideas, activities, and consequences. This in turn necessitates reflective review and summarizing of the ingredients of an experience in order to extract meanings for intelligent dealings with future experiences.

To summarize, let us repeat these funda-

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In conclusion, in the context and of the problems of education in modification, a movement from both social and human matter towards the more objective, intellectual sphere of organization. The purpose of this shift is enhancing and intelligence in moral matters. Intellectual organization demands insight, time, patience, initiative, consciousness. This in turn necessitates intensive work and summarizing of the ingredients of an experience in order to ensure meanings for intelligent dealings with future experiences.

To summarize, let us repeat these fundamental

IX. GUY

mental truths. Education is growth through ever-present experience. It is independent of age and is a continual process. The desire to go on learning is all important and augurs well for the sociality of man. There can be no moral independence for child or adult. All men are part of the same social scheme and all men must share. As John Dewey says: "If the moral business of the adult as well as the young is a growing and developing experience, the instruction that comes from social dependencies and interdependencies is as important for the adult as for the child. Moral independence for the adult means arrest of growth, isolation means induration. We exaggerate the intellectual dependence of childhood so that children are too much kept in leading strings, and then we exaggerate the independence of adult life from intimacy of contacts and communication with others."

Importance of Making Good Human Beings

Turning to the novels of Dorothy Canfield, we find a similar philosophy of education. First, we consider The Home-Maker. Lester Knapp is cognizant of the preciousness of the lives entrusted to him as a father. He is conscious of the fact that the very atmosphere of their home and that every experience within and without it effect the fundamental dispositions and attitudes of his children. Sickened by the unscrupulous exploitation of the home-making instinct by business men who want to urge their wares upon credulous housewives, Mr. Knapp thinks: "God! how about keeping alive some in-

IX, 629, V, 77

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IX, 229, V, 77

tellectual or spiritual passion in the home? How about the children? Did anybody suggest to women that they give to understanding their children a tenth part of the time and real intelligence and purposefulness they put into getting the right clothes for them? A tenth? A hundredth? The living, miraculous, infinitely fragile fabric of the little souls they lived with - did they treat that with the care and deft-handed patience they gave to their filet-ornamented table linen? Lester believes that one of the most important things in life is to make good human beings. He longs to do this by drawing from his children any greatness of soul that may lie hidden under their immaturity. But the business of earning a living consigns the all-important to a secondary place.

Failure in Perceiving Interdependencies of Adult and Child

Evangeline Knapp, although the mother of Lester Knapp's children, glimpses none of the masked possibilities latent in her children; it does not occur to her that caring for their mental development and enrichment is her real privilege and responsibility as a mother. She is concerned only with their physical well-being, a fact which perpetuates in them the very tendencies which she laments. Such thinking as this could never make home an atmosphere that would promote rich and joyous living. "What was her life? A hateful round of housework, which, hurry as she might, was never done. - - - - And what else did she have? Loneliness; never-ending mo-

V, 47

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notony; blank, gray days, one after another, full of drudgery. No rest from the constant friction over the children's carelessness and forgetfulness and childishness. How she hated childishness! And she must try to endure it patiently or at least with the appearance of patience. Sometimes, in black moments like this, it seemed to her that she had such strange children, not like other people's, easy to understand and manage, strong, normal children." She remembers the dumb vacant look on Helen's face when she had tried to tell her daughter how to perform some little task less clumsily. Evangeline recalls Henry's nervous habit of questioning and his idiotic absentmindedness. At the thought of Stephen she is frightened. There is no doubt in her mind that he wants to be bad. What can she do with him? She contemplates books that have had much to say on the sacredness of maternity. "They never told you that there were moments of arid clear sight when you saw helplessly that your children would never measure up to your standard, never would be really close to you, because they were not your kind of human being, because they were not your children, but merely other human beings for whom you were responsible. How solitary it made you feel!" Surely Evangline Knapp comprehends nothing of the interdependency of adults and children and has, for the time being, ceased to grow. And, too, is it any wonder that Mrs. Knapp has a chronic skin trouble which the doctor connects with nervousness and pent-up irritation?

V, 48

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Debt of Experienced to Inexperienced

After Lester's accident Evangeline becomes the bread-winner and Lester gradually assumes the responsibilities of a home-maker. His consciousness first rests on Stephen, whom he has never observed except in active conflict with authority. "I never saw one of my children just living before," he meditated as he looked at the interesting spectacle of his undiscovered little boy. From this time on Lester gives all his time and thought to the understanding and development of his three children. He is learning and growing with his children; they are on the same educative level, in one sense except that Lester has a wealth of experience which he is bound to share with the expanding minds of his children. Learning about the nature of his children is to be to Lester a pain as well as a joy. "What was terrifying to Lester was the thought that the conception of trying to understand Stephen's point of view had been as remote from their minds as the existence of the fourth dimension." The desire to understand his children gave Lester the wish to get well and to live once more.

Mental Growth Through Learning and Sharing

The children thrive under this new régime. Helen strikes a depth of meaning when she says to Aunt Mattie, who is worried about the externals of keeping a house, "Father's a lovely cook. He's learning out of the cookbook. And so am I - learning, I mean. We're all learning to-

V, 169, 178, 183

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The children thrive under this new regime. Helen evidences delight in learning when she asks to read Lester's work aloud since she anticipates of learning a house, "Father's a lovely cool. He's learning out of the cookbook. And so am I - learning, I mean. We're all learning to. Yes, yes, yes

gether." The entire household is benefiting by this "learning together" because at last they are living together. Stephen has no tantrums; Henry has no spells; Helen knows no apathy. Lester consciously and unconsciously teaches his children. "How exciting it was, he thought, how absorbing, to see those first impressions of power and courage touch a new human soul. To share with him one of the immortal fine things created by the human spirit!" Stephen's first question is a golden thing for Lester and he never tires of answering them thoughtfully.

Lester Knapp has opportunity to reflect. He understands Evangeline's trouble with bringing up the children. "No amount of energy on your part, no, not if you sat up all night every night of your life, could hurry by a single instant the slow unfolding from within of a child's nature." He realizes that he must teach Helen confidence in herself. Her intelligence needs shaping, pointing, sharpening, and straightening. He and proper schooling could help do this. Henry would be a nice man, a good citizen, a good husband, but not unusual, a faithful common soldier. His father sets out to give the little boy more of what Henry wants but will never fight for. The tempestuous Stephen is skilfully led into doing something hard, something that requires struggling not quarreling. This acts as a vent for his power which, rightly directed, is more than grim stubbornness. Lester learned that "children could give something as well as take all - the all he was so thankful to

V, 191, 223, 299

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V. 181, 225, 229

give them." His efforts are richly rewarded.

Formative Elements of Home and School

In The Bent Twig we realize the learning which comes from experience and contact with others. "The few rags and tatters of book information they acquired were but the merest fringes on the great garment of learning acquired by these public-school children, which was to wrap them about all their lives."

Not only school but Judith, Sylvia's sister, were formative elements in Sylvia's life.

The Washington Street School, where "the teacher ground out the half-hour lessons wearily, her eyes on the clock, as unaware of the crisis in her class as though she were on another planet," is typical of many American schools. Being a teacher, however, I feel that the schools are awakening to a better comprehension of their job.

While Sylvia prepares for work at the university, she remains with her family. "Her immersion in the ideals, the standards, the concepts of her parents was complete, engulfing. Somebody was nearly always teaching her something." Nevertheless, "she was growing up to be herself, and not her mother or her father, little as any one in her world suspected the presence of this unceasingly recurrent phenomenon of growth."

Even Arnold knows that "it's good for a fellow to have sisters, and a home." If he had been permitted

I, 73, 92, 105, 106, 129

give them." His efforts are richly rewarded.

Formative Elements of Home and School

In *The Bent Twig* we realize the learning which comes from experience and contact with others. "The few maps and tatters of book information they acquired were but the merest fringes on the great pageant of learning acquired by these public-school children, which was to wrap them about all their lives."

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The Washington Square School, where "the teacher ground out the half-hour lessons weekly, her eyes on the clock, as unaware of the orbits in her eyes as though she were on another planet." is typical of many Depression-ridden. Being a teacher, however, I feel that the schools are responding to a better comprehension of their lot.

While Sylvia prepares for work at the university, she remains with her family. "Her learning, an idealz, the standards, the concepts of her teachers are dropping, engulfing. Somebody was nearly always searching her wardrobe." Nevertheless, "she was growing up to be herself, not her mother or her father. Little or any one in world [illegible] the presence of this unconsciously resistant [illegible]."

Even around Lorna the "little [illegible] [illegible] [illegible]

the atmosphere of the Marshall home in his impressionable years, the tragedy he and Judith face later would not have been necessary.

Sylvia looks forward to "growing up," to a mastery of life which she associates with adult years. She has not yet learned that growth is irrespective of years and is a continual process.

When Sylvia graduated, "she had, in short, a thoroughly usual experience of modern American education, emerging at the end with a vast amount of information, with very little notion of what it was all about, with Phi Beta Kappa and a great wonder what she was to do with herself."

Sylvia's real education began and ended with the valuable precepts which she had learned in her home. After a wealth of social experience Sylvia can humbly say, "Oh, what I would have been - I can't bear to <u>think</u> of what kind of woman I would have been without my mother!"

In <u>The Brimming Cup</u> we observe experiential growing not only in Paul, Elly, and Mark but in their mother, Marise Crittenden. Marise always tries to be fair to her children; she hates to take advantage of them. As she says, "She hated taking advantage of them like that. It was a sort of sin against their awakening capacity to put two and two together and make a human total, and understand what went on about them."

Here are some of Marise's random

I, 234, 475, II, 93

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When Sylvia graduates, "she had, in short, a thoroughly usual experience of modern American education, emerging at the end with a vast amount of information, with very little notion of what it was all about, with full faculties and a great wonder what she was to do with herself."[1]

Sylvia's real education began outside with the valuable precepts which her had "learned in her home. After a wealth of social experience Sylvia can hardly say, "Oh, what I would have been - I don't dare to think - if I had grown up woman I would have been without my mother!"

In The Mountain Lion we discover physical growth not only in Paul, Cat, and Lion, but in Grace's mother, Marian Christmas. Marian always tries to be the role of her children; she takes on into adulthood of Lion. Lion, Paul say, "She hated taking advantage of them like that. It was a sort of sin against their awakening manhood to put them on her shoulders and make a human total, and understand what was in their minds."

There are some of Marian's remarks

1. 234, 479, II. 85

thoughts as she gets Paul and Elly ready for school: "What medieval nonsense we do stuff into the children's heads. What wretched chaff she is getting for that quick imaginative brain of hers! Rules of grammar, figures of speech . . . stuff left over from scholastic hair-splitting! And the tributaries of rivers . . . ! In Heaven's name, why do we send her to school? Because sending her to school keeps her in touch with other children, with her fellow-beings, keeps her from being 'queer' or different."

Looking to the Future

Marise is constantly aware of her responsibility as a mother. "The worst was not the always recurring physical demands, the dressing and undressing the children, preparing their food and keeping them clean. The crushing part was the moral strain; to carry their lives always with you, incalculably different from each other and from your own. And not only their present lives, but the insoluble question of how their present lives were affecting their future."

Growing-up Process

When Marise faces a crisis in her life, she is able, by her knowledge of the growing-up process, to meet things squarely and honestly. Living with Neale has taught her to do this. She "had seen the babies who could not tell light from dark, heat from cold, emerge by the mere process of healthful living into keenly sensitive beings accurately alive to every

II, 119, 120, 121, 251, 369

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Looking to the Future

Laurie is constantly aware of her eccentricity as a mother. "The world was not the always wonderful, diversified pageant, the dreaming and unconscious the children, preoccupied with food and keeping them clean. Oh, everything every one the moral strain; to carry their lives along with you. Somehow to different from each other and from your own. And so [illegible] present lives, but the imaginative dimension of [illegible] lives were affecting their future."

Growing-up Process

When Mrs. [illegible] [illegible] she is alone, [illegible] [illegible] [illegible]

minutest variation of the visible world. It must be that like them she has simply learned to tell moral light from dark, heat from cold, by the mere process of healthful living. What happened to the child who at one time could not grasp the multiplication table, and a few years later, if only he were fed and properly cared for, had somehow so wholly changed, although still the same, that he found his way lightly among geometric conceptions, and only a few years after that was probing with expert fingers at some unsolved problem of astronomy? He had grown up, that was all. Insensibly to him, with no visible change from one day to the next, he had acquired a totally different conception of the universe, a totally different valuation of everything in life.

"That was what had happened to her. She had grown up . . . why should not a woman grow up to other valuations of things as well as her comrade in life?

"And it had happened to her as it did to the child, because someone stronger than she had protected her while she was growing . . . not protected from effort, as though one should try to protect the child from learning his lessons . . . "

And this is the education as growing of which John Dewey speaks, the continual process of which Marise said, "There was so very much growing always to be done in life."

In <u>Her Son's Wife</u> the major portion of

II, 407

minutest variation of the visible world. It must be that like them she has simply learned to tell moral light from dark, heat from cold, by the mere process of beautiful living. What happened to the child who at one time could not grasp the multiplication table, and a few years later, if only he were fed and properly cared for, had somehow so wholly changed, although still the same, that he found his way lightly among geometric concepts, and only a few years after that was probing with expert fingers at some unsolved problem of astronomy? He had grown up, that was all. Instantly to slip with no visible change from day to the next, he had acquired a totally different conception of the universe, a totally different valuation of everything in life.

"This was what had happened to Jerry. Jerry had grown up . . . but about not a woman's place or anything else of things as well as how commands to life.

"Jerry's fond happiness to [illegible] to the child, because someone stronger than she [illegible] nor willing she was already . . . not [illegible] though one should try to restrict the child [illegible] Jasons . . . "

And this is the solution to [illegible] which John Dewey speaks, the constructed [illegible] said, "There was so very much growing [illegible] to Ken Gould Wale the author [illegible]

II, 407

Possibilities of Growing Human Being

the book centers about the education of Dids and Mrs. Bascom's determination that the child shall have proper training in living and thinking. Ralph is a product of his mother's well-intentioned but harmful "bringing-up;" Lottie does very little growing; and Mrs. Bascom learns that she must grow if she is to accomplish the enrichment of the life of her beloved Dids.

It requires constant alertness and ingenuity for Mrs. Bascom to gain ascendancy over Lottie in training Dids: so many of Mrs. B.'s efforts are foiled by Lottie's utter lack of responsibility to the wonderful possibilities of a growing little being. After Granny Bascom has succeeded in telling a Dids-sized account of an article about Luther Burbank, Ralph aids her good work by saying, "The way we try to train you, Dids, to put on your napkin, and take small mouthfuls and not lose your temper. You're like a little thorny wild bush, and we want to turn you into . . . ." This is interrupted by the ranting Lottie.

Dr. Dewey is pleased by the change in Dids which has taken place after Mrs. Bascom has come to live with her son. He says, "I bet a nickel she's getting more decent food and sleep and fewer movies."

"Granny" sees to it that Dids has her own room; that she takes her turn helping with her invalid

IV, 157, 178

Possibilities of Growing Human Being

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"Granny" sees to it that Dida has her own room; that she takes her turn helping with her invalid

mother; that she learns to care for her room and for herself; that she doesn't get hold of the newspaper comics; that she has a fine balance of recreation and study. "Granny," of all the family, seems to be the only one who knows about everything that is happening to Dids.

When Dids meets Mr. Elliott, she receives from this contact "more vital material for the construction of her House of Life, than in weeks of ordinary life. It poured in on her, this new, instantly recognized stuff of life, her own come to find her. A place in her heart, unknown to her had been empty - waiting for just this golden flood - the recognition of depths, of greatness. It could never be empty any more." This capacity in Dids is the fruit of Granny B.'s conscious and unconscious sowing.

False Educational Theories

The Squirrel-Cage is the account of Lydia Emery's struggle to comprehend the meaning of life. She has been subjected to the false educational theories of her mother and of society. Always taught that material success, the externals of living, was the only standard for sensible persons, her life would have been spoiled but for her capacity to grow through experience.

Rankin puts it squarely when he says of the average man: "He must have his children do what everyone else's children do, whether it's bad for their character or not.

IV, 251, VIII, 52, 53

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IV, 251, VIII, 22, 83

Ah! the children! That's the worst of it all! To bring them up so that these futile complications will be essentials of life to them! To teach them that health and peace of mind are not too high a price for a woman to pay for what is called social distinction, and that a man must - if he can get it in no other way - pay his self-respect and the life of his individuality for what is called success - "

Failure of Education

Dr. Melton has something to say, too. "I tell you youth is one of the most wastefully ignored forces in the world! Talk about our neglecting to get the good out of our water-power! The way we shut off the capacity of youth to see things as they are, before it gets purblind with our own cowardly unreason - why, it's as if we tried to make water run uphill instead of turning our mill-wheels with its natural energy."

Poor Lydia, who has been given the "best" opportunities for education! Not long after her return from study in Europe she cries, "It's a weight on my soul - that there's nothing for me to look forward to - nothing, nothing that's worth growing up to do. I haven't been taught anything - but I want to be something better than - perhaps I can't be - but I want to try! I want to try! That's not much to ask - just a chance to try - . But I don't even know how to get that. People laugh and say it's Sunday-schooley fancies that'll disappear, that I'll forget as I get into living. But I don't want

VIII, 89, 112

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to forget. I want to keep trying."

The goal of Mrs. Emery's motherhood is that Lydia have "the most successful life any one can!" Lydia nearly dies in the process, and her father does die in his struggle to outrun himself and others in the squirrel-cage of material advancement.

With the coming of her own child, Lydia resolves that Ariadne shall have a sense of the real meaning of life. "Her desire that Ariadne should find it easier than she to know how to live well, rose to a fervor that was a prayer emanating from all her being. Perhaps she was not clever or strong enough to know how to make her own life or Paul's anything but a dreary struggle to get ahead of other people, but somehow - somehow, Ariadne must have a better chance."

M. Buisine points out that the way to bring about needed social changes is through the children. To Lydia he says: "You have the training of the children. Their ideals are yours to make. But remember always, always, what Amiel says, that a child will divine what we really worship, and that no teaching will avail with him if we teach in contradiction of what we are."

Ideals of American Education Contrasted With French Ideals

In The Deepening Stream Professor Gilbert and his wife are asleep to the meaning of truly educating their children. They neither know nor care that

VIII, 294, 316

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In The Descending Stress Professor Gilbert and his wife are seeker of the meaning of truly educating children-children. They neither know nor care that

VIII, 294, 318

at school Matey "learned how to hide and dim and dull her natural wonder about the huge whole of which she saw so minute a corner. She learned how not to try to understand what is hard to understand, but only to learn how to use it. And the capacity to shut parts of life off from other parts, to live in pieces, this was a branch of learning not listed in the school syllabus, but thoroughly acquired in the classrooms."

"Priscilla's mind became colored by the accumulation, vast beyond reckoning, of impressions made on it by sharing her parents' life." Her parents are unaware of what the home environment is developing in the thought of Priscilla. As a result of it and Priscilla's subsequent fears, she never grows up to the fullness of womanly maturity.

Matey learns to watch Priscilla's experience and to lean on her big sister for guidance. She determines one thing: "No matter how queer you feel, you must not show it."

"It is not alone table-manners and French which are learned with no effort by unconscious imitation of one's elders."

It is the Vinet family that presents, by its manner of living, an astonishing idea to Matey's thirteen-year-old mind. The Vinets are confident that "one's childhood was scarcely long enough to learn how to handle the keys which opened the doors to the world." This is a startling notion to

III, 15, 18, 34, 41

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It is the Vines' way of most pressing by its manner of living, an unconducive line to Katey's [illegible] year-old mind. The Vines are conditions when "Ann's childhood was scarcely long enough to learn how to handle the keys which opened the doors to the world." This is a stepping motion to

III, 15, 18, 34, 41

Matey, who has been associated with adults who conceived there was nothing for children but play, and that it was a pity for them to have to grow up and go to work.

By M. La Plante she is instructed to "discuss the valuable and dangerous results of good humor in everyday life." Matey has never thought of such things and tells M. La Plante so. "Why not begin now?" he asks her. "You have had other people around you, always, who have either been good-humored or not. You have presumably been sometimes good-humored and sometimes not. Think about it. You have as much material as anyone."

This is Matey's first challenge to think. Does she do it well? Ah, yes! "The picture of a good-humored person, trying vainly to hide by pleasantness the discord between others in the group." It is indeed an interesting "devoir" on a subject which the little American has experienced in her own home!

Priscilla, being older, is not with her family in France, She misses the fundamental training in thinking and in true culture which Matey is receiving. As the sisters grow older, the difference between facing the situation and running away from it is clearly related to early education and impressions of childhood.

Matey cannot help wondering why her parents did not realize that there can

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Felicitie, being older, is nearer with her family in France. She misses the fundamental translation in thinking and in time outlines which Matey is receptive. As she grows older, the difference between feeling the attraction and turning away from it is clearly related to early education and impressions of childhood.

Matey cannot help wondering why her parents did not realize that there can

No Moral Independence of Child and Adult

be no moral independence for child or adult. "Why had they never told her that love could come in any other way than as a flash of lightning comes - comes and blazes and burns and goes? Nothing could be more unlike a stroke of lightning as love had come to her ... like a field of wheat rather, first the blade, then the ear, then the full ... 'Alas! my dear Priscilla will never feed on that harvest.'"

"Did they get everything wrong, those cocksure mentors of her youth? Were all their wise sayings mere traditional rules of thumb? That axiom of theirs that emergence from adolescence is the period when human beings live most intensely - ! Why had they not once given her a hint that people might vary in this as in all other matters? Why did they not tell the young people under their charge, so touchingly, helplessly ignorant of what might be before them, something of the infinite diverseness of the paths which lead human beings toward the great moment of conversion to life and faith in it?"

Adrian's father recognizes his duties as a parent. To Matey's odd statement that she has never thought of her father and mother as just like anybody else - as once a little boy and a little girl, he says, "My dear child, how unfair! I am a parent myself; let me speak up for them. It is cruelty to any one not to remember that he was once nothing more than a little boy, and never can become very different from any

III, 180, 181

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III, 180, 181

one else."

He has even spoken with Adrian of love - of things that really matter. Adrian tells Matey, "Once, I remember, last spring - I think now he had seen I'd already fallen in love with you - he said something to me about love and its greatness ... Did you suppose there was a father living who could bring himself to mention such a subject to his son?" Matey is twenty-four years old and she has never heard a single human being intimate openly that love can be great.

Of Adrian Matey is to learn many verities. Her children are to have all the understanding care she had not. This she will never forget: "I learned when I was a little girl that anything is better than letting a barrier grow up between parents and children."

Traditional Education Versus Progressive

In Seasoned Timber we have Timothy Hulme, the professor, with a wealth of experience in teaching. He is pleased that Susan Barney is smart enough to question the course of study prescribed for her class. He believes that what a teacher wants to do with any subject is to make it "an opener of doors to the imagination." He does not agree with Mr. Wheaton that "a teacher's a teacher."

Professor Hulme is zealous in doing what is best for Clifford young people. "T. C. jumped at the chance to expound once again those ideas of his which he considered of

III, 129, 220, VII, 62, 151, 152

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In Beaucoup Dinner we have Timothy Brine, the professor, with a wealth of opinions in abundance. He is convinced that Queen Fanny is smart enough to question the codes of every prescribed for her class. He believes that what a woman wants to do with any subject is to make it "an opener of doors to the imagination." He does not agree with Mr. Wheaton that "a teacher ar'e a teacher."

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III, 129, 220, VII, 88, 181, 182

Traditional Education
versus Progressive

prime importance to Clifford students, about making the best use, both as to food and house-furnishings, of what was readily available in Clifford, and also about making the best of modern buying opportunities. One involved, he rapidly explained, skilful shaping of raw materials, the other, skilful and informed buying, which in turn involved learning something about the principles of modern co-operative action. And neither of these arts could be learned from their parents, since - ."

Mr. Wheaton, the trustee, interrupts. Why not cut out that fool Manual Training and Domestic Science and "pay a real salary to a crackerjack athletic coach that'd put my dear old school on the map," he wants to know. There are several American schools, supposedly of good repute, that operate under a policy such as this!

T. C. insists that the academy offers nothing so valuable to its young people as are these two courses. He would rather cut out Latin and higher algebra. He reminds Mr. Wheaton that a good many Clifford young people do not go to college.

Hear his shameful rejoinder. It is not yet out of style; it is still modish among the American gentlemen (?) whom Mr. Wheaton typifies. "That's just the point, T.C. I keep telling you and Dewey that our budget troubles come from using so much of that miserable little endowment to provide education for young people who don't need it and can't use it.

prime importance to Clifford students, about making the best use, both as to food and house-furnishings, of what was readily available in Clifford, and also about making the best of modern buying opportunities. One involved, he readily explained, skilful shopping of raw materials, the other, skilful and informed buying which in turn involved learning something about the principles of modern co-operative action. And neither of these arts could be learned from their parents, since - ."

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Sherwin Dewey and that red-headed pudding-stick of a district nurse - they all but ruined the school, setting up Dewey House to grease the way into the Academy for back-roads ragamuffins. Kids that will never be anything but millhands or farmers - they are better off with no schooling beyond the grades! Teach'm to read and write, give'm a job and leave'm alone - that's the American way."

Mr. Wheaton knows nothing about the education which is another name for growing. He comprehends nothing of the sacrifice of far-seeing Clifford citizens who founded the Academy with the purpose as stated in the charter of "providing an education for young men which will make them better citizens of a free country, more capable of defending and handing down intact the American principles of liberty of conscience, independence and freedom, which our fathers won for us in the War of the American Revolution."

Reward of the True Teacher

Canby Hunter, Timothy's nephew, had lived in Timothy's home during his impressionable years and had had instilled the ideals of the old Vermont academy. When Canby returns as a young man, Timothy is constantly surprised by the fine qualities of his nephew and his appreciation for the teaching and example of his uncle.

Timothy thinks of it this way: "The transformation - as once in a while you saw it - of a heedless,

VII, 338, 217

Sherwin Dewey and that red-headed pudding-stick of a district nurse - they all but ruined the school, setting up Dewey House to grease the way into the Academy for book-reads regimentfine. Kids that will never be anything but millionds or farmers - they are better off with no schooling beyond the grades! Teach'm to read and write, give'm a job and leave'm alone - that's the American way."

Mr. Wheaton knows nothing about the education which is another name for crowing. He comprehends nothing of the sacrifice of far-seeing Dilford citizens who founded the academy with the purpose as stated in the charter of "providing an education for young men which will make them better citizens of a free country, more capable of defending and handing down intact the American principles of liberty of conscience, freedom of speech and freedom, which our fathers won for us in the War of the American Revolution."

Dandy Whatever,
Heavens of the
Time Teacher

Timothy's mission, has
lived in Timothy's home during his
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the ideals of the old Vermont ex-Army. When Jimmy criticizes the young man, Timothy is considerably surprised by the fine qualities of his nephew and his appreciation for the academy and the work of his uncle.

Timothy thinks of it this way: "The transformation - as once in a while you see it - of a rough lad,

VII, 338, 317

self-centered adolescent into a complete human being aware of help given him in youth and grateful for it - that was a miracle school-teachers forgot, especially in those withering moments of self-doubt when their profession seems rather a bad joke." This is something the Mr. Wheatons of the world find incomprehensible. There is no money in it! The compensation is too ethereal for their cognizance.

Individual Freedom and Social Progress

The next topic of our discussion, that of freedom of the individual, is important because freedom is a realization not only of the potentialities of an individual but of social progress as well. He who is free has the right to explore untried paths, to think uncommon thoughts, to bring his whole intelligence to bear upon the needs of a changing world that this world may be made more humane and noble.

It is evident that the school, buttressed by the home, is responsible for seeing that the young men and women sent forth be active and aggressive for intelligence in meeting social problems and in attaining freedom. This cannot be accomplished unless the organization, administration, studies, and methods employed by school - and home - are pervaded by a spirit of freedom and intelligence.

Because of the tendency to exact of society a level of uniformity, we often lose sight of the individual and forget that society is the relations or interactions

self-centered adolescent into a complete human being aware of help given him in youth and grateful for it - that was a miracle school-teachers forget, especially in those withering moments of self-doubt when their profession seems rather a bad joke." This is something the Mr. Whatsons of the world find incomprehensible. There is no money in it! The compensation is too ethereal for their cognizance.

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It is evident that the concept of freedom by the home, is reciprocal, for as it is, man and woman each forth to develop and appreciate the [illegible] sense in meeting social problems and [illegible] cannot be accomplished unless [illegible] studies, and methods employed by [illegible] - [illegible] - [illegible] vaded by a spirit of freedom and [illegible].

Freedom of the [illegible] in [illegible] society a level of uniformity, we [illegible] individual and forget that society is [illegible]

of individuals. Harmony with conditions cannot be achieved en masse but by a diversity of individual attack.

All social institutions should exist to set free and develop the capacities of every individual. Unless these institutions educate every individual into the full stature of his possibility, they are valueless.

John Dewey says: "Individuality is inexpugnable because it is a manner of distinctive sensitivity, selection, choice, response and utilization of conditions. No individual can make the determination for anyone else; nor can he make it for himself all at once and forever. Since we live in a moving world and change with our interactions in it, every act produces a new perspective that demands a new exercise of preference. If an individual remains lost, it is because he has chosen irresponsibility; and if he remains wholly depressed, it is because he has chosen the course of easy parasitism."

Let us note this same philosophy of individual freedom and self-reliance in the art of Dorothy Canfield, since the "work of art is the truly individual thing."

Freedom from Mental Prisons

In The Home-Maker Lester Knapp determines to try to free himself and his children from mental prisons. "With a heat of anger, he told himself that at least he could start in to make Stephen feel, hour by hour, in every contact with him, that he, even a little boy, had some standing in the world, in-

IX, 414, 415, V, 179

of individuals. Harmony with conditions cannot be achieved en masse but by a diversity of individual efforts.

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Let us note this same point.

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[illegible]

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violable by grown-ups, yes, sacred even to parents."

The next is apparently a small incident. Helen, accustomed to her mother's dictatorial ways, is confronted with the proper cracking of a raw egg. Helen, quick to shift responsibility because of lack of confidence, implores her father to do it. Lester, being a wise father, makes Helen feel the responsibility of doing something. "How queer not to have somebody tell her what to do and make her do it." And by such little methods as these Lester teaches his children self-reliance and courage.

In thinking of Henry, Lester says: "But he has a right to his own life even if he isn't unusual."

After Evangeline has been given the kind of work she loves, Lester realizes that she has been buried alive, bound fast by a duty from which no one knew enough to free her. She has not been permitted to reach her highest stature until freedom comes in an unexpected way.

In The Brimming Cup Neale Crittenden is helping his wife to cultivate self-reliance while allowing her complete freedom for her individuality. "Marise, I'm afraid that you have to fight for what you want to keep in this world. And I don't believe anybody else can do your fighting for you."

Right of Individual to be Free

Neale, although his happiness and that of his children is at stake, knows too well the right of his beloved wife to be

V, 209, 225, II, 236

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In thinking of Bunny, Lester says that "he has a right to his own life even if he isn't grown."

After analyzing her mother's idea of being of work she loves, Lester realizes that she is "bound to change." Bound fast by a duty from which he can [illegible] for her. She has not been permitted to pursue her bliss--at least until freedom comes in an unexpected way.

In "The Individual" Lester [illegible] helping his wife to cultivate self-reliance [illegible] complete freedom for her individuality. [illegible] You have the right to what you want to [illegible] in this world. I don't believe anybody else has an [illegible] [illegible] [illegible]

free. Once he sees it all clearly and knows he must not interfere. "He did not want Marise for himself; he did not even want her to be happy; he wanted her to be herself, to be all that Marise could ever grow to be, he wanted her to attain her full stature so far as any human being could do this in this life." Neale sees that the only endurable future for them will come by Marise's acting with her own strength on her own decision.

Marise finally learns the joy of fighting her own battle. She overcomes her fear and discovers that only the free can help to liberate the bound. "Neale, being his own master, a free citizen of life, knew what a kingdom he owned, and with a magnanimity unparalled could not rest until she had entered hers. She, not divining what she had not known, had only wished to make the use of his strength which would have weakened her. Had there ever before been any man who refused to let the woman he loved weaken herself by the use of his strength? Had a man ever before held out his strong hand to a woman to help her forward, not to hold her fast?"

Value of Self-reliance

In The Bent Twig is the story of Sylvia Marshall, who, from earliest childhood has been taught by precept and example, to gallantly face situations and to lean upon herself. Sylvia's mother believes in unforced confidence and that unless some help is necessary "it might be as well for the younger generation early to acquire the strengthening capacity to keep its own

II, 283, 358, I, 219

fere. Once he sees it all clearly and knows he must not inter-
fere. "He did not want Marise for himself; he did not even want
her to be happy; he wanted her to be herself, to be all that
Marise could ever grow to be; he wanted her to attain her full
stature so far as any human being could do this in this life."
Neale sees that the only endurable future for them will come by
Marise's acting with her own strength on her own decision.

Marise finally learns the joy of fight-
ing her own battle. She overcomes her fear and discovers that
only the free can help to liberate the bound. Already, helped by his
own master, a free citizen of life, Rose who is struggling to survive
and with a responsibility womanlike would not, not until everything
mattered here. She, not realizing that she has not journeyed inward
wished to make the [illegible] strength which would [illegible]
her. Had there ever [illegible] can, [illegible] the [illegible]
woman he loved [illegible] by the [illegible] a [illegible]. But a
man ever before [illegible] to [illegible] [illegible]
towards, not to hold her firmly.

In the Sure Type [illegible]

Value of
Self-reliance

[illegible]

to gallantly face adversities and [illegible]
another believes in [illegible]
is necessary "It might be as well for [illegible]
early to assume the strengthening [illegible]
II, 283, 288. [illegible]

intimate experiences to the privacy of its own soul, and learn to digest them and feed upon them without the dubiously peptonizing aid of blundering adult counsel."

Never has Sylvia been made to merely depend upon the word of others; she has been encouraged to think things out for herself.

As the title of the story suggests, Sylvia represents the bent twig, and in the crucial moments of her life she dares assert the freedom of her individuality and to be free to develop to her highest possibility the things in life which, through experience, she has proved to be the summum bonum.

Mother-love Kills Self-reliance

In Her Son's Wife Ralph Bascom's choice of a wife and the consequences are traceable to Mrs. Bascom's failure to allow her son his freedom and to teach him self-reliance. Ralph used to have his eyes on his mother's face, waiting to see what she wanted him to do. In fact, Mrs. Bascom prided herself that Ralph was ruled by affection and that he told her everything.

Even after her son's marriage Mrs. Bascom is confident that he and his family can never manage when her help is withdrawn.

At length poor Mrs. Bascom begins to realize her mistakes and, after hard words from her son and harder experience, she recognizes the right of individuals to be

intimate experiences to the privacy of its own soul, and learn to digest them and feed upon them without the dubiously deptonizing aid of blundering adult counsel."

Never has Sylvia been made to merely depend upon the word of others; she has been encouraged to think things out for herself.

As the title of the story suggests, Sylvia represents the born Irish, and in the crucial moments of her life she dares assert the freedom of her individuality and to be free to develop to her highest capability the talents in life which, through experience, she has proven to be her own.

Mother-love Kills
Self-reliance

In her Sonny's life Mrs. Hawkes's motive of a wife and mother's love and consideration, and allow her son his freedom and to stand on his individuality. It used to have his eyes on his mother's face, without the slightest she wanted him to do. In fact, Mrs. Hawkes's fondness for her child Ralph was ruled by affection and that he [illegible] can be confident that in his family [illegible] being is withdrawn.

As Lerg's poor life, [illegible] realize her weakness and, after her [illegible] harder experiences, she renounces the right of individuality to be

free. "How long it took her to learn! She had taken for mother-love her enjoyment of Ralph's leaning on her. As if these later, savagely admonitory years and her love for Dids had not taught her that a mother is not a person to lean upon, but a person to make leaning unnecessary."

To her profound pride and joy, Mrs. Bascom finds later that her son is not weaker but stronger than she.

"She had seen that even her sympathy now was an intrusion, that there was a reason for Ralph's shutting her out, that now was a moment when Ralph must stand alone, or not at all; that now was a time for his mother as well as all other outside helps to be non-existent.

"She had not been able till her son was thirty years old really to admit the possibility that he might be quite a different person from herself."

In The Squirrel-Cage Lydia does not conceive that an ambitious mother and society-bound friends are to be responsible for her temporary relinquishing of her individuality. This sacrifice nearly costs her her life.

Being True to Oneself

Rankin knows the rightness of man's being true to himself. He says to Lydia, "I have to begin with reforming myself. I have to learn not to care about being considered a failure by all the men of my age who are passing me by. I have to train myself to see that they are not really getting up so

IV, 275, 280, VIII, 73

free. "How long it took her to learn! She had taken for mother-love her enjoyment of Ralph's leaning on her. As if these later, savagely admonitory years and her love for Dido had not taught her that a mother is not a person to lean upon, but a person to make leaning unnecessary."

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"She had seen that even her especially novel was an intrusion, that there was a reason for Ralph's shutting her out, that now was a moment when Ralph must stand alone, or not at all; that now was a time for his mother as well as other unwalde Helps to be non-existent.

"She had not been sole help her son was thirty years old ready to admit the possibility that he might be quite a different person from herself."

In The Mountain, Lydia [illegible] not conceive that an ambitious mother [illegible] Lydia [illegible] be responsible for her [illegible] of her [illegible] ity. This sacrifice nearly [illegible] her life.

Below Time

Ronald [illegible] Lydia [illegible]

to Uneasy

Lydia. "I have to [illegible] myself. I have to learn not to [illegible] failure by all the men of my age who are [illegible] to train myself to see that they are not [illegible]

IV, 275, 280, VIII, 74

fast, but only scrambling fast over slipping, sliding stones; and then I have to try to find some firm ground where I can make a path of my own, up which I can plod in my own way."

Daniel Rankin is eager to help Lydia be the best that is in her, but she is so accustomed to being led and to leaning that she has to learn through trying experience what is of most value to her. As Doctor Melton says, "They've brought her up so that now in her time of need she hasn't a weapon to resist them."

Once Rankin might have swayed Lydia in her life's decision, but he tells her "it would not have been honorable - or delicate - or right, not to leave it all to you. That much was for you to decide - whether you would take the first step. It would have been a crime to have hurried or urged you beyond what lay in your heart to do - or to have overborne you against some deep-lying, innate instinct." Strange that Lydia's own family is constrained by none of this kind of thinking!

Watching her child beginning to develop a personality, Lydia believes that Ariadne must be taught to think and to fight for herself. Lydia knows the misery that comes from lack of such training.

Learning Self-reliance

In The Deepening Stream Matey finally learns the necessity of self-reliance. As Matey grows older, she is troubled

VIII, 129, 157

fast, but only scrambling fast over slipping, sliding stones; and then I have to try to find some firm ground where I can make a path of my own, up which I can plod in my own way."

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Reason, for [illegible] [illegible] a personality. Lydia [illegible] [illegible] [illegible] to [illegible] taking and to fight for herself. Lydia's [illegible] [illegible] comes from lack of such training.

In the second, Jessie [illegible] [illegible] learn the [illegible] [illegible] [illegible] As Betsy [illegible] [illegible] [illegible]

Learning
Self-reliance

VIII, 129, 132

by things that she does not understand and that frighten her. "As she grew less and less sure she was on the right path, she tried harder and harder to throw her arms around Priscilla to see if it was all right, to make sure that Priscilla under her nonchalant airs was really not afraid." But Matey discovers that Priscilla is afraid, and later, when there is no one to turn to, she thinks, "If there were only somebody she could lean on, who could explain everything to her and tell her what to feel and do."

Later Matey's mother is described by Adrian's father as "really uncertain of the value of everything she did. Dependent on what people thought of it, maybe. Yes, probably needed to feel backed up, approved of. The kind of woman who needs to be treated with great magnanimity if she's to develop any inner life of her own." But Jessica Gilbert receives not the approval she needs at home; consequently, she wastes her energy in enthusiasms of the moment, in which she thinks she finds security, but never self-reliance.

When Matey is to be married to Adrian, Priscilla is frightened. "She was trying to find words to cry out on the madness that had induced Matey to risk all, to stand up, to take a step forward in that trackless dark."

Like Priscilla, Matey has depended on the standards set up by her family. Through growth and experience she learns to question their sense of values and to take honest and accurate stock of what is in her own mind.

III, 57, 78, 116, 126

by things that she does not understand and that frighten her. "As she grew less and less sure she was on the right path, she tried harder and harder to throw her arms around Priscilla to see if it was all right, to make sure that Priscilla under her nonchalant airs was really not afraid." But Mary discovers that Priscilla *is* afraid, and later, when there is no one to turn to, she thinks, "If there were only *somebody* she could lean on, who could explain everything to her and tell her what to feel and do!"

Later Mary's mother is described by Adrian's father as "really uncertain of the value of everything she did. Dependent on what people thought of it, maybe. Yes, probably needed to feel backed up, approved of. The kind of woman who needs to be treated with fresh deference if she's to develop any inner life of her own." But Leyden disagrees; he believes not the approval she needs at home; consequently, she wastes her energy in antagonisms of the moment. At which she thinks she finds security, but never self-dignity.

When Mary is to be married to Adrian, Priscilla is frightened. "She was trying to find words to cry out on the madness that had induced Mary to risk all, to stake up, to take a step forward in that treacherous dark."

Like Priscilla, Mary has accepted on the standards set up by her family. Through growth and experience she learns to question their sense of values and to take honest and accurate stock of what is in her own mind.

III, 87, 78, 116, 128

In Seasoned Timber part of the experience we share with poor Timothy Hulme is love for a young teacher, Susan Barney, once a pupil in his classes. He never speaks of that love to her, but from the opening of the book to the close we take a living part in the battle which rages in his entire being.

He at last is confident that Susan returns his love. In the meantime his nephew, Canby, appears on the scene. Timothy is honest enough to recognize jealousy in himself, even before Canby has met Susan. His life-long belief in the right of the individual to be free propounds these questions: "I am jealous of Canby, yes. Does that mean I am to send him away before Susan comes back? Does it mean that I am to decide, not Susan, whom she is to see, to know? Does it? Does it?"

He knows there is only one answer, but he must struggle longer. Finally he finds the ballast for which he is groping. "A man of decency leaves others free to make their own decisions. Yes, even the woman he loves. Yes, most of all the woman he loves."

Beyond this personal sense of the individual to be free, Timothy knows that freedom is not "license for everyone to get as much as he can for himself. Without living as free men we shall be destroyed by this tremendous new spirit blowing over the world." While being free, he believes that men should be feeling "the oneness of mankind - an aware-

VII, 256, 257, 462, 464

In Seasoned Timber part of the experience we share with poor Timothy Hulme is love for a young teacher Susan Barney, once a pupil in his classes. He never speaks of that love to her, but from the opening of the book to the close we take a living part in the battle which rages in his entire being.

He at least is confident that Susan returns his love. In the meantime his nephew, Darby, appears on the scene. Timothy is honest enough to reconcile jealousy in himself, even before Darby has met Susan. His life-long belief in the right of the individual to be free confronts these questions: Is his jealous of Darby, yes. Does that mean I am to send him away before Susan comes back? Does it mean that I am to decide, not Susan, whom she is to see, to know? Has I been life-

He knows there is a lie in the [illegible], but he must struggle longer. Finally he finds the Miller's [illegible] he is reading: "A man of decency leaves off be[illegible] to make his own decisions. Yes, even the woman he loves. Yes, for [illegible] the woman he loves."

Beyond this [illegible] of the individual to be free, Timothy knows that freedom is not [illegible] for everyone to get as much as he can for himself. Without [illegible] line as there can we shall be destroyed by this tremendous [illegible] spirit blowing over the world." While being free, he believes that men should be realizing "the goodness of mankind - in [illegible]

VII, God, Boy, age, age

ness that humanity is one, that one of us cannot survive except as part of a whole. ---- We are, each of us, himself and no other - yes, but not only himself. It is not enough to be alone. Nor to be together."

Traditional Attitude Toward Work

Our next topic will discuss the place of work in the social order. Work, although often held in disrepute, is honorable. Work has long been associated with that which is onerous and toilsome; intellectual activity is associated with leisure. Consequently, the socalled unpleasantness of practical activity has been delegated to servants, who, in turn, are looked upon with disfavor because of the work they perform. Surely this is a left-over of European sophistication, which has no place in American thinking.

John Dewey says: "There seems to be no better name for the acts of using <u>intermediate</u> means, or appliances, to reach ends than <u>work</u>. When employed in this way, however, work must be distinguished from labor and from toil and drudgery. Labor means a form of work in which the direct result accomplished is of value only as a means of exchange for something else. Toil implies unusual arduousness in a task, involving fatigue. Drudgery is an activity which in itself is quite disagreeable, performed under the constraint of some quite extraneous need. Play and work cannot, therefore, be distinguished from one another according to the presence or absence of direct

mean that humanity is one, that one of us cannot survive as part of a whole. ---- We are, each of us, himself and no other - yes, but not only himself. It is not enough to be alone. Not to be together."

Traditional Attitude Toward Work

Our next topic will discuss the place of work in the social order. Work, although often held in disrepute, is honorable. Work has long been associated with that which is onerous and tiresome; recreational activity is associated with leisure. Consequently, the specified usefulness of practical activity has been delegated to servants, who, in turn, are looked upon with disdain because of the menial tasks performed. Surely this is a left-over of European conditioning, which has no place in American thinking.

John Dewey says: "There seems to be no better name for the sole of making living possible, or specialness, to reach goals than work. When employed in this sense, work must be distinguished from labor and from drudgery. Labor seems a type of work in which the end accomplished is of value only as a means of something else, a thing else. Toil implies undesirable conditions, causing fatigue. Drudgery is an activity which is in itself intensely disagreeable, performed under the compulsion of those goals extraneous need. Play and work cannot, therefore, be distinguished from one another according to the presence or absence of

IX, 311

interest in what is doing."

Effect of Work on Individual

"Every occupation leaves its impress on individual character and modifies the outlook on life of those who carry it on." Consider the wage-earner tied to the machine, or business men who devote themselves to pecuniary interests. "Their pursuit determines intellectual horizons, precipitates knowledge and ideas, shapes desire and interest. This influence operates in the case of those who set up fine art, science, or religion as ends in themselves, isolated from radiation and expansion into other concerns (such radiation being what 'application' signifies) as much as in the case of those who engage in industry." The social aspects of work have been considered in the discussion of social democracy.

In the art of Dorothy Canfield we find the above philosophy as well as the belief that there is moral discipline in work. In a crisis involving human relationships work becomes a continuum of the life-line to which one may cling and regain strength and moral courage. The right kind of work brings man into more social and human relations with his fellows.

In The Home-Maker Jerome Willing, the ardent business man, likes creative work, taking raw material and shaping it with his own intelligence. "Life anywhere was Hades if you didn't have a job your size."

Lester Knapp had given up his univer-

IX, 411, 412, V, 132

interest in what is doing."

Effect of Work on Individual

"Every occupation leaves its impress on individual character and modifies the outlook on life of those who carry it on." Consider the wage-earner tied to the machine, or business men who devote themselves to pecuniary interests. "Their pursuit determines intellectual horizons, precipitates knowledge and ideas, shapes desire and interest. This influence operates in the case of those who see no time are, science, or religion as ends in themselves, isolated from relaxation and expansion into other concerns (such relaxation being what 'emptiness' signifies) as much as in the case of those who engage in industry." The social aspects of work have [illegible] identical in the discussion of social democracy.

In the Art of Democracy Dewey [illegible] the above philosophy as well as the belief that there is moral disorder in work. In a relative industrial [illegible] work becomes a continuum of the life-time to which [illegible] and regain strength and moral courage. The [illegible] brings man into more social and human [illegible]

In The Hero-Worship [illegible] ardent business man, likes creative [illegible] and adapting it with his own intelligence. "Life [illegible] makes it you didn't have a job [illegible]."

Lawyer Angus McLean gives up his business-

IX, 412, 412, V, 122

sity classes and all his plans for the future to marry Evangeline. He had been willing to do any work that would enable him to marry. The work in Willing's Emporium is drudgery and like ashes in his mouth. Lester and his daughter learn that while they work together it is easier to talk of things that matter. Lester knows that, for Stephen, working with something difficult is his salvation.

Work and Happiness

Lester really finds his true work and is happier than ever before in his life. After he discovers that he is well again, he questions whether he will hate his former work as clerk any less. "No, he would hate it a thousand times more now that he knew that it was not only a collaboration with materialism fatly triumphant, but that it kept him from his real work, vital, living, creative work, work he could do as no one else could, work that meant the salvation of his children." Lester Knapp has the qualities of the true home-maker and teacher. This is the only satisfying work for him.

Evangeline Knapp, on the contrary, has neither the understanding nor patience required by the home-maker. Her true work is in business. Having found her right work, Evangeline is a new woman - gay, animated, humorous. She finds satisfying social relationships with her employers and in serving her customers. Toward her employers she felt that "they needed her as she needed them. She was important to them and

V, 303, 256

sity classes and all his plans for the future to marry Evangeline. He had been willing to do any work that would enable him to marry. The work in Whiting's Emporium is drudgery and like sabre in his mouth. Lester and his daughter learn that while they work together it is easier to talk of things that matter. Lester knows that, for Stephen, working with accomplishing difficult is his salvation.

Work and Happiness

Lester really finds his true work and is happier than ever before in life. After he discovers that he is willingly he questions whether he will make his former vow to marry Lise. "No, he would make Lise miserable because he didn't know that it was not only a collaboration in intellectual stimulation, but that, in that his own creative, stimulating, creative work, he would go as far as he always wanted that meant the salvation of his manhood. [illegible] qualities of the Lise home-maker [illegible] satisfying work for him.

Wonderful Woman. [illegible] neither the understanding nor the [illegible] maker. Her true work is in business. [illegible] work, Evangeline is a new woman - [illegible] finds satisfying social relationships [illegible] serving her customers. [illegible] needed her as she needed them. She was [illegible] V, 305, 306

their splendid work. It was wonderful to be really useful in a big thing!" Household cares and drudgeries become a thing of the past for her.

"There was no sacrifice in the world which she would not joyfully make for her children except to live with them. She had nearly killed herself trying. But she had been like a gifted mathematician set to paint a picture." She is profoundly grateful to be working for her children in the only way that matters to her. At last she can give them what she had always so tragically wished them to have - material possessions!

In The Brimming Cup Mr. Welles' experience of work has left him with only suspicion of it.

Work as Social and Human Element

Neale's concept of work is a far-seeing one. It is a social and human element in his life. He says: "It makes me tired the way professional idealists don't see their big chance. They'll take all the money they can get from business for hospitals, and laboratories, and to investigate the sleeping-sickness or the boll-weevil, but that business itself could rank with public libraries and hospitals as an ideal element in the life on the globe . . . they can't open their minds wide enough to take in that."

Neale recognizes the salutary effect of work, too. He has no use for Eugenia Mills who has been the most

V, 307 II, 174

their splendid work. It was wonderful to be really useful in a big thing!" Household cares and drudgeries become a thing of the past for her.

"There was no sacrifice in the world which she would not joyfully make for her children except to live with them. She had nearly killed herself trying. But she had been like a gifted mathematician set to paint a picture." She is profoundly grateful to be working for her children in the only way that matters to her. At last she can give them what she had always so strongly wished them to have – material prosperi-ties!

In The Brimming Cup Mr. Wolfe's exposure of work has left him with only suspicion of it.

Work as Social and Human Element

Adolfo's account of work is a refreshing one. It is social and human element in his life. [illegible] [illegible] [illegible]

successful "draft-dodger" he knew. "She was in plain process of drying up and blowing away."

Neale's "real pay was the feeling of managing, of doing a job he was fitted for, and that was worth doing. He wanted his own line of work; he wanted the sureness of it, the coherence of it, the permanence of it, the clear conscience he had about what he was doing in the world, the knowledge that he was creating something, helping men to use the natural resources of the world without exploiting either the natural resources or the men; he wanted the sense of deserved power over other human beings."

To Marise work is ballast. She makes an honest effort to do her share. "After such work the reading of the day's news of the world brought her a less oppressive sense of guilt. And stranger than this, music had greater vitality for her. She felt it deeper, richer soil than even she had dreamed of, and struck her roots profoundly into depths which kept her whole complicated organism poised, steady, upright."

Satisfaction in Work

In <u>The Bent Twig</u> is found this statement: "The children themselves had imbedded in the tissue of their brains and the marrow of their bones that unrebelling habit of bending their backs daily to a regular burden of work not selected by themselves - which, according to one's point of view, is either the bane or the salvation of our modern industrial society."

II, 200, 201, 213, 400, I, 71

successful "draft-dodger" he knew. "She was in plain process of drying up and blowing away."

Neale's "real pay was the feeling of managing, of doing a job he was fitted for, and that was worth doing. He wanted his own line of work; he wanted the awareness of it, the coherence of it, the permanence of it, the clear consciousness he had about what he was doing in his world, the knowledge that he was creating something. Nothing can be use the natural resources of the world without modifying either the natural resources or the man; he wanted the sense of deserved power over other human beings."

To Darrow work is holiness. She makes an honest effort to do her share. [illegible] the revelation of the day's news of the world [illegible] by a [illegible] sense of guilt. And stronger than this, [illegible] pity for her. The role is unsafe, [illegible] dreamed of, and [illegible] kept her whole complicated organism [illegible]."

In The Sense Life [illegible]

Satisfaction

In Work

[illegible]

and the marrow of their bones [illegible] their basic duty to a peculiar burden of work [illegible] themselves - which, according to [illegible] the state or the salvation of our modern industrial society."

II, 200, 201, 218, 400, I, 71

The tradition of Sylvia's life was "that work and plenty of it would keep off all uneasiness."

Austin Page knows the value of work. In spite of his great wealth, he remembers with pride a nickel he once earned. It troubles him that men labor all day in his mines to provide him with the "wherewithal to cultivate my taste, to pose as a patron of the arts, to endow promising pianists." And he adds, "My only connection with the entire business was to give myself the trouble to be born my father's son."

His holdings in Vermont give him some satisfaction, however, although he insists that what he does "bears the same relation to sure-enough work that playing tennis does to laying a brick."

In contrast to Austin are Arnold Smith, his step-mother, Morrison, and many others who know little of the joy of work and its purpose in life. The undisciplined thinking and acting of these persons testify to the need of the balance and proportion in their lives that work could supply, at least in part.

In Her Son's Wife Mrs. Bascom finds her true creative work in teaching and in bringing up Dids. Before Ralph's marriage she is a failure as a genuine teacher and as a mother.

She found at school "a thousand steadying professional associations of ideas. At the threshold of her

I, 235, 346, 347, IV, 41

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Austin Page knows the value of work. In spite of his great wealth, he remembers with pride a model he once earned. It troubles him that men labor all day in his mines to provide him with the "wherewithal to cultivate my tastes, to pose as a patron of the arts, to endow prevailing charities." And he adds, "My only connection with the entire business was to give myself the trouble to be born my father's son."

His holdings in Vermont give him some satisfaction, however, although he insists that what he loves "bears the same relation to man-enough work that playing tennis does to laying a brick."

In contrast to Austin are Amelia Griffin, his step-mother, Dorothea, and many others who know little of the joy of work and the purpose in life. The unfeeling, the vain, and selfish of these presence exactly as they should in a society and generation in which lives that are most valuable are least in part.

In the Epilogue, Austin, Dorothea, Sylvia, and Philip, the creative work is restored, and in defiance of the Griffin's marriage and is a failure as a genuine creative, or a mother.

The ending of Sylvia's "Vermont" is the professional association of Dorothea. As she announced to her

I, ens, ens, ent, IV, 4)

class-room she left behind her Mary Bascomb, John Bascomb's widow, Ralph Bascom's mother." She became 'Teacher' valued solely for her ability to transmit some rag-tags of information into forty little brains. The austere demand of the State Course of Study was an opiate for the pain of personal relations.

Ralph's "true-love" in work made him a free man because all his efforts were directed toward something that seemed worth while to him.

Traditional Attitude Toward Work

In The Home-Maker and in The Squirrel-Cage woman's work in the home is regarded by those of traditional mind as something beneath the dignity of anybody who can do anything else. Some of the neighbors are horrified to see Lester Knapp darning a sock or cooking a rice pudding. How ridiculous for a man to be doing such menial tasks. A failure, indeed!

In The Squirrel-Cage Lydia is confronted for the first time by the fact that Daniel Rankin, a man, keeps his own house. It is a thing unheard-of in her narrow world.

"It must be horrid for you to wash dishes and cook!" protested Lydia, feeling resentful that her inculcated horror of a man's 'lowering himself' to woman's work should be taken with so little seriousness."

Marietta, Lydia's sister, believes that it would be better for Lydia if she were obliged to work more.

VIII, 65,

class-room she left behind her Mary Bascomb, John Bascomb's widow, Ralph Bascom's mother." She became "Teacher" valued solely for her ability to transmit some rag-tags of information into forty little brains. The amateur demand of the State Course of Study was an opiate for the pain of personal relations.

Ralph's "true-love" in work made him a free man because all his efforts were directed toward something that seemed worth while to him.

In The Home-Maker and in The Dominant-Race woman's work in the home is regarded by those of traditional attitude as some thing beneath the dignity of anything man can do anything else. Some of the religious-minded people [illegible] to see Lester Kemp dusting a book so [illegible] dignifying for a man to be doing such menial [illegible] Indeed!

Traditional Attitude Toward Work

In The Southern-Race Idea a [illegible] for the first time by the fact that Denis Hamilton, a man, [illegible] his own house. It is a thing [illegible]

"It [illegible] for you to [illegible] dishes and cook!" protested Lydia. Realize essentially the [illegible] indicated horror of a man's 'lowering himself' to woman's work should be taken with no little [illegible].

Therefore, Lydia's [illegible] that it would be better for Lydia if she were [illegible] to work more.

VIII, 65.

"Work", of course, meant forms of activity which filled her own life. "I never have time for notions," she thought.

Lydia's husband urges her to hustle around and keep busy so that there will be no time for worrying and thinking things out.

Social and Human Relations Through Work

M. Buisine knows the value of a man and a woman working together for better domestic and social relations. He tells Lydia: "Culture is dust and ashes if the spiritual foundations of life are not well laid; and, believe me, it takes two, a man and a woman, to lay those foundations.

"The only way that anything can be accomplished in this world is by working. Have you never heard an American woman say: 'Oh, I can't bear a man around the house! They are so in the way!' Or, 'I let my husband's business alone. I want him to let - '"

In answer to Lydia's question as to how to change this, he says: "With the men, work to have them share your problems - work to share theirs. Do not be discouraged by repeated failure."

Daniel Rankin realized the importance of the right kind of work when he left the insurance business to become a cabinet-maker. He says: "It looked as though there were a chance for me to lead the life I wanted, and I had an idea that if I started myself in square and straight, maybe after a little

VIII, 188, 315, 316, 51

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In another to Lydia's admission as to how to change this, he says: "With the men, work is how we can share our problems - work to share them. We not be discouraged by repeated failure."

Social change is multiplied by the presence of the right kind of work when it is the inspiration business to become a partner-worker. He says: "I looked at Lydia. Such was a change for me to load the life I wanted, and I had an idea that if I adapted myself in square and straight, maybe after a little

VIII, 188, 216, 216, 57

while I could see clearer about how to help other people to occupations that would let them live a little as well as make money, and let them grow a few scruples into the bargain." Surely a motive such as this would eventually bless many who are shut up in the industrial squirrel-cage.

Two Views of Work

In The Deepening Stream work is looked upon by certain adults as a kind of drudgery. "Life for them was work, as life for the children was play. When they stopped work at traditional resting-times it was as though they stopped living."

"These sagging grown-ups did not purposefully thus create vacancy about them in their leisure hours. What was there for them to do which would be interesting enough for people of their age to pay for the exertion of doing it? The block was divided into children who played for their lives, and adults who worked for their livings. Such elders cast a reflection into the lives of the children.

" ----- Their own instincts told the children that it was a great pity to grow up and stop playing and go to work. Since the grown-ups thought so too, there could be no doubt about it." The grown-ups envied the playing children and pitied them because every day was carrying them away from the happiest passage of human life.

These adults know nothing about Dewey's conception of work; that work may have in it the element of play;

while I could see clearer about how to help other people to occupations that would let them live a little as well as make money, and let them grow a few scruples into the bargain." Surely a motive such as this would eventually bless many who are shut up in the industrial sculpel-cage.

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" ---- Work, as functions of the children children that it was a great pity to grow up and have to work. Since the grown-ups always so complained, it must be no doubt about it." The grown-ups seemed to be all children and pitied them because every day was enjoying the happiest passage of human life.

These adults work not only about the conception of work that work may have in it the element of play.

that play may have the element of work. One is not necessarily the antipode of the other. Their chief difficulty seems to be that they have no interest in what they do; and they have accepted unquestioningly the traditional attitude toward work.

The Vinets have no such notion about work and growing up. "Before them, Matey seemed to gather, once they were grown up, there lay not only work and earning their living, but new, vivid interests and pleasures that children knew nothing of, compared to which hide-and-seek was as silly as playing with a baby's rattle or rubber dog. These pleasures and interests - music, reading, the theatre, study, conversation, art, friends, thinking - could not be enjoyed or even approached by people who had not been rigorously fitted for them. ... They were open not to money, only to those who held the right keys." The life which Matey lives with the Vinets is one of taut, driving activity, compared to which Matey's previous existence seems like a dawdling vacation. She early learns through experience "John Stuart Mill's idea that happiness is best attained not by a direct search for it, but as one result of a life directed to other ends." And how shall life be directed if not through some honest, satisfying channel of work? We must be certain, however, that we do not make of work and keeping busy a substitute for joy; work and joy constitute a fraternity.

Work as Ballast

III, 41 VII, 243

In Seasoned Timber it is dissatisfaction with work that brings Canby to Clifford. He says that his brain would "take a lot

that play may have the element of work. One is not necessarily the antipode of the other. Their chief difficulty seems to be that they have no interest in what they do; and they have accepted unquestioningly the traditional attitude toward work.

The Vitaets have no such notion about work and growing up. Before them, Mary seemed to neither, once they were grown up, there lay not only work and earning their living, but new, vivid interests and pleasures that children were nothing of, compared to which mice-and-cook was as dully repetitive with a baby's rattle or rubber dog. These pleasures and interests - music, reading, the theatre, study, conversation, art, friends, thinking - could not be enjoyed or even appreciated by people who had not been dramatically fitted for them. . . . They were open not to money, only to those who had the vision and the desire for life which Mary lives with. The Vitaets is one of [illegible] activity, compared to which Mary's [illegible] seems [illegible] a dwelling vacation. She early learns through [illegible] Samuel Hill's idea that happiness is best attained not by direct search for it, but as one result of a life devoted to other ends." And how small life is despised if not [illegible] honest, satisfying number of ways. [illegible] that we do not make of work and earning how a [illegible] joy; work and joy constitute a fraternity.

In Stegner's Angle of Repose [illegible] with work that betrays clarity to Oliver. He says that his father seems "[illegible] a lot

Work as Ballast

III, 4. VII, 249

more satisfaction telling that hand how to build a house than finding out a hole in the banking laws that'll let a speculator do what the law didn't intend him to." As he tells his uncle, he would like "a job that'd have some sense to it, that'd move a person on tomorrow a little farther towards where anybody'd want to go than he is today." And finally Canby does find his true work in building around old, seasoned joists, beams, and roof-trees what they need for making them into comfortable homes.

After the first shock of the notice of Mr. Wheaton's bequest "Timothy had stopped feeling and begun to think, issuing an imperative order to work such as his mind had not received for months and putting his whole attention on it as it swung zestfully into action, enchanted to be of importance in his life again."

After his bright dream of life with Susan has passed away, he courts work for the relief from thinking. "But these gestures were feeble compared to the constant, imperative summons to effort from his profession. He could not sink down into passive suffering. Enforced action continually broke the thread of his attention to what was happening in his personal life. As with the same saving peremptory roughness it constantly tore him away from his consternation over the sight in his daily newspaper of a world wrestling for its life, up and down the brink of chaos."

Values and Morals

Closely connected with practice and knowledge, with what men do, is the

VII, 262, 324, 454

more satisfaction telling that band how to build a house than finding out a hole in the banking laws that'll let a speculator do what the law didn't intend him to." As he tells his uncle, he would like "a job that'd have some sense to it, that'd move a person on tomorrow a little farther toward where anybody'd want to go than he is today." And finally Cassy does find his true work in building around old, seasoned joists, beams, and rafters these what they need for making them into comfortable homes.

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Values and Morals

Timothy combines with practical knowledge, with sort man do, in the VII, 209, 324, 444.

matter of values and morals. John Dewey tells us that "the maintenance and diffusion of intellectual values, of moral excellencies, the esthetically admirable, as well as the maintenance of order and decorum in human relations are dependent upon what men do."

Morals are as wide as the area of everything which affects the values of human living. For this reason morals do not provide a ready-made solution to perplexities. We are faced by situations where the "struggle is not just to be kept from departing from what we know already to be good and right, but where we need to discover what is good and right, and where reflections and experimentation are the sole means of discovery." What we really desire to do is to bring the best of intelligence to bear upon social and individual problems. Personal selves, if they are to progress, must consider their own action with respect to social changes. To do this, constant intelligent reflection is morally indispensable.

The Moral Struggle

Involved in the moral struggle are two forces. One force is an object of desire seen in isolation; the other, the object of the desire seen in relation to other desires or wants. He who is morally normal fixes thought not on the things which are considered evil but on things which he is proving by experience are of positive value. This kind of thinking results in a discipline and power which wisely control and move conduct in

IX, 296, 763

matter of values and morals. John Dewey tells us that "the maintenance and diffusion of intellectual values, of moral excellencies, the aesthetically admirable, as well as the maintenance of order and decorum in human relations are dependent upon what men do."

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The Moral Involved in the Moral Struggle

Values. One issue is always of the area in dispute.

object of the desire arse in relation to [illegible]. He who is morally normal first thought [illegible] are considered evil but to choose which to be [illegible] ones are of positive value. This kind of [illegible] dialogue and power which clearly [illegible] ix, 298, 299

time of great stress.

The need for insight and reflection is perpetually recurring. John Dewey says: "A large part of the difference between those who are stagnant and reactionary and those who are generally progressive in social matters comes from the fact that the former think of morals as confined, boxed, within a round of duties and sphere of values which are fixed and final."

The Experimental Method

This brings us to the necessity of being willing to experiment in problems of social morality. We must reexamine and, if necessary, revise present-day institutions. What our ancestors found to be satisfying and valuable in their social environment must be tested for value in this present environment. If it does not survive the test, tendencies must be directed to new ends. Morality must be framed with regard to actual conditions.

An important factor in establishing intelligence in morals is the cultivation of judgment in connection with experience as to that which is satisfying and valuable. Judgment will be of those things which should regulate the formation of our desires, affections and enjoyments. Dewey says that "most conflicts of importance are conflicts between things which are or have been satisfying, not between good and evil."

Thinking is the search for all the connections and interactions associated with the object of judgment

IX, 775, 788

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The need for insight and reflection is perpetually recurring. John Dewey says: "A large part of the difference between those who are stagnant and reactionary and those who are generally progressive in social matters comes from the fact that the former think of morals as confined, bound, within a round of duties and spheres of values which are fixed and final."

This brings us to the necessity of being willing to experiment in problems of social morality. We must reconsider and, if necessary, revise present-day institutions. Find our objectives found to be satisfying and valuable in their results, evaluation must be tested for value in this present environment. If it does not survive the test, tendencies must be [illegible] anew. Morality must be treated with [illegible] as an important factor in [illegible] intelligence in morals is the utilization of [illegible] to correlation with experience as to that which is satisfying and valuable. Judgment will be of those things which [illegible] the fulfillment of our desires, affections and judgments. [illegible] "most conflicts of importance are [illegible] are or have been satisfying, not between good and evil."

Thinking is the method for [illegible] relations and interactions associated with the [illegible] IX, 275, van

so that we may better know the object.

"Past experiences are significant in giving us intellectual instrumentalities of judging just these points. They are tools, not finalities. Reflection upon what we have liked and have enjoyed is a necessity. But it tells us nothing about the value of these things until enjoyments are themselves reflectively controlled, or, until, as they are recalled, we form the best judgment possible about what led us to like this sort of thing and what has issued from the fact that we liked it.

"This is the significant meaning of transfer of experimental method from the technical field of physical experience to the wider field of human life.

"Generally speaking, the idea of actively adopting experimental method in social affairs, in the matters deemed of most enduring and ultimate worth, strikes most people as a surrender of all standards and regulative authority."

Why do we not expend the energy we put into fighting for certain truths into really testing these creeds by acting upon them?

Since intelligence in morals is based on true thinking, let us next consider the nature of thought. The object of constructive thinking is the attainment of the maximum of reasonable certainty, the quest for certainty being universal.

IX, 790

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"Past experiences are significant in giving us intellectual instrumentalities of judging just these points. They are tools, not finalities. Satisfaction upon what we have liked and have enjoyed is a necessity. But it tells us nothing about the value of these things until enjoyments are themselves reflectively controlled, or, until, as they are recalled, we form the best judgment possible about what led us to like this sort of thing and what has issued from the fact that we liked it.

"This is the objective measure of transfer of experiences gained from the satisfaction of the physical experiences in the wider field of human life.

"Generally speaking, [illegible] by adopting experiences gained in social [illegible] based of most economic and ultimate [illegible] as a measure of all measures [illegible]

"We [illegible] into flagging for several trends into reality [illegible] by acting upon them.

"Since intelligence is [illegible] on true thinking, let us now consider the [illegible] the object of constructive thinking is [illegible] meaning of reasonable conduct, the [illegible] universal.

IX. The

The Nature of Thought

In order to think, we have to be willing to give up out-grown ideas or formulas for meeting situations. We have to reach the point where we realize their inapplicability to the present situation. Having conceded this to be so, the mind of man becomes an arena where the pros and cons do battle, shaking the foundations of time-honored beliefs. Then reflection enters the scene. "Reflection involves running over various ideas, sorting them out, comparing one with another, trying to get one which will unite in itself the strength of two, searching for new points of view, developing new suggestions; guessing, suggesting, selecting, and rejecting. The greater the problem, and the greater the shock of doubt and resultant confusion and uncertainty, the more prolonged and more necessary is the process of 'mere thinking'." This thinking seeks an outlet through reference to particular experiences. After discussion comes reasoning, which attempts to bind a doubtful fact to an unquestioned, although remote, truth. After proof comes inference, which is also called empirical knowledge. It raises the question of truths hitherto not seen. It asks whether the particular fact is really what it has been taken to be. It involves contrast of the present mode of apprehension with a possible better apprehension.

"The function of reflective thought is, therefore, to transform a situation in which there is experienced obscurity, doubt, conflict, disturbance of some sort, into

IX, 843, 851

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"The Function of Reflective Thinking"

Therefore, we formulate a situation in which [illegible] ancad observed, doubt, conflict, discrepancy [illegible] IX, 845, 847

[1] [illegible]

a situation that is clear, coherent, settled, harmonious."

The person who finds himself in such a situation may take one of a number of courses. The morally courageous will face the situation and begin his reflection on the facts of the case. The facts are stubborn and oftem disagreeable; they cannot be wished out of the way. Until the habit of thinking is well formed, facing the situation to discover the facts requires an effort.

The Pattern of Reflective Thinking

The pattern of reflective thinking may be briefly explained thus: in the unit of thinking there are two limits. The first is the pre-reflective. It sets the problem; from it comes the question that reflection must answer. The second is the post-reflective. In this are mastery and satisfaction.

Between these two limits are these states of thinking: (1) suggestions; (2) an intellectuality of the difficulty that has been experienced into a problem to be solved; (3) hypothesis; (4) reasoning as a part of inference; and (5) testing the hypothesis by overt or imaginative action.

"One of the great values of thinking, accordingly, is that it defers the commitment to action that is irretrievable, that, once made, cannot be revoked."

Search for the Valuable and Satisfying Through Thinking

We are now prepared to consider intelligence in morals and the value of true thinking as evidenced in the art of Dorothy Canfield. This is not an easy

a situation that is clear, coherent, settled, harmonious."

The person who finds himself in such a situation may take one of a number of courses. The morally courageous will face the situation and begin his reflection on the facts of the case. The facts are stubborn and often disagreeable; they cannot be wished out of the way. Until the habit of thinking is well formed, facing the situation to discover the facts requires an effort.

The Pattern of Reflective Thinking

The pattern of reflective thinking may be briefly explained thus: in one unit of thinking there are two linked. The first is the pre-reflective. It sets the problem; from it comes the question that reflection must answer. The second is the post-reflective. In this are answer and satisfaction.

Between these two states are three states of thinking: (1) suggestion; (2) an intellectualization of the difficulty that has been experienced (the problem solved); (3) hypothesis: (a) reasoning as a rational process; and (b) testing the hypothesis by overt or imaginal action.

"One of the conditions of thinking, accordingly, is that it defers the conclusion, rendering it irretrievable. That, once made, cannot be revoked."

Reasons for the Variable and Satisfying Thinking

We are not concerned to consider intellectual sense in morals but rather to see how thinking is influenced by the use of horrifying conditions. This is not an easy

thing to do since each of the novels we are discussing requires the reader to actually live through the experiences of its chief character by identifying himself with the character's thought processes. The reader is not told what Lester Knapp thinks. He is obliged to think through the situation with Lester, painful and harassing as it may be. If the reader is unwilling to do this, if he is seeking romantic escape from the problems of his own life, let him not expect to find it in the works of Dorothy Canfield. Each of Dorothy Canfield's characters has some great crisis in his life which requires a search for the valuable and the satisfying. Each has to grow through hard experience to the place where he is willing to face a situation and test it for its value and meaning, irrespective of his or anyone else's preconceived moral measurements.

In The Home-Maker Lester Knapp rejoices that at last he has time to think. "He brought under his consideration one after another of the new elements of his new life, holding them firmly under the lens of his intelligence, focusing on them all his attention, and to his astonished relief saw them one by one yield to his analysis, give up their tortured, baffling aspect of mystery and tragedy, and lie open to his view, open to his hand, open to his forward-looking planning."

When Lester Knapp discovers that he can get well, he has to think through the entire situation as to its moral and valuable aspects. Through eleven pages of the novel

V, 219

thing to do since each of the novels we are discussing requires the reader to actually live through the experiences of its other character by identifying himself with the character's thought processes. The reader is not told *what* Lester Kemp thinks. He is obliged to think through the situation *with* Lester, painful and harassing as it may be. If the reader is unwilling to do this, if he is seeking romantic escape from the problems of his own life, let him not expect to find it in the works of Dorothy Canfield. Each of Dorothy Canfield's characters has some great crisis in his life which requires a search for the valuable and the satisfying. Each has to grow through hard experience to the place where he is willing to face a situation and see it for its value and meaning, irrespective of his or anyone else's preconceived moral measurement.

In *The Home-Maker* Lester Kemp discovers finally that at last he has time to think. In succession, one after another of his children, consumed of life's joy, holding them firmly under the lens of his intellect, feasting on them all his attention, and to the astonished reader one by one yield to his analysis, also to their inventor, affirming aspect of mystery and strength, and the open-minded, open to his hand, open to his force - leaving elsewhere.

When Lester Kemp dies, he has to unlive through the entire situation as he lived it well, he has to unlive through the entire situation as he lived it moral and valuable example. Through eleven years of the novel's

V. 210

we follow the entire pattern of reflective thinking to which we are subjected with Lester.

"He must leave nothing unthought of, he must start methodically to make the round of the possibilities."

"He thought of the long hours during which he bent his utmost attention on the children to understand them, to see what kind of children they were, to think what they needed most now - not little passing pleasures such as good nature and indulgence would suggest, but real food for what was deepest in them. He thought of how he used his close hourly contact with them as a means of looking into their minds and hearts; how he used the work-in-common with them as a scientist conducts an experiment station to accumulate data as material for his intelligence to arrange in order, so that his decisions might be just and far-sighted as well as loving. He thought how in the blessed mental leisure which comes with small mechanical tasks he pored over this data, considered it and reconsidered it in the light of some newer evidence."

The Moral Question

Society, tradition, business, everything conspires to keep Lester from doing the work so important for his family. Would it be better to sham a sickness, since he is the victim of these hideous conventions? Is not the home-making of greater value than that he feel no contempt for himself? Who shall say what is moral in this instance?

Evangeline, the children, Mattie Farn-

V, 305, 306

we follow the entire pattern of reflective thinking to which we are subjected with Dewey.

"He must leave nothing unthought of. He must stare methodically to make the round of the possibilities."

"He thought of the long hours during which he bent his utmost attention on the children to understand them, to see what kind of children they were, to think what they needed most now - not little passing pleasures such as good nature and indulgence would suggest, but real food for what was deepest in them. He thought of how he used his close hourly contact with them as a means of learning their inner minds and hearts; how he used the work-in-common with them as a setting, conducts an educational action to accumulate data on which for his intelligence to arrange in order, so that his destiny might be just and far-sighted as well as [illegible] in the pleased mental leisure which [illegible] beside he rested over this data, [illegible] in the light of some newer evidence."

The Moral Question

Should [illegible] work so important for [illegible] it be better to allow a student, since [illegible] bidding conventional. Is not the [illegible] than that he feel no contempt for [illegible] is moral in this instance?

V. 208, 308

evangelism, the [illegible]

ham, and Doctor Merritt discover unsuspected meannesses in their own hearts as they are all aware of what Lester's getting well would mean to each of them and to each other. They all want the most satisfying and valuable outcome, but the grown-ups have to sacrifice standards of "moral" behavior which they thought they would never violate.

The Labor of Thought

In The Brimming Cup both Neale and Marise have to think things through. Neale knows that his wife is battling with herself as to what is right for her and Neale. He, too, has a battle to wage. Here is part of the laborious process of his thinking. "Now, once more, slowly, step by step, once more over the terrible road that led him here. Perhaps there was another way he had overlooked. Perhaps this time it would lead him to something less intolerable. Quiet now, steady, all that he had of courage and honesty and knowledge of Marise, and of life, and of himself, put to work."

At last he is released from the treadmill of thought by knowing that Marise will always be Marise; that if their married life has been worth anything, it's because they have both been honest and free. Marise must now act for herself, in the way honest to herself.

The chapter entitled "Marise's Coming-of-Age" shows the pattern of reflective thinking in all its mighty travail. It is a lucid example in which each minute step

them, and Doctor Merritt discover unsuspected weaknesses in their own hearts as they are all aware of what Lester's getting well would mean to each of them and to each other. They all want the most satisfying and valuable outcome, but the grown-ups have to sacrifice standards of "moral" behavior which they thought they would never violate.

In The Swinging Cup both Neale and Marian have to think things through.

The Labor of Thought

Neale knows that his wife is fertilizing with herself as to what is right for her own health. He too has a battle to wage. Here is part of the conscious process of his thinking. "Now, once more, slowly, step by step, once more over the terrible road that led him here. Perhaps there is another way he had overlooked. Perhaps there is some way to lead him to something less intolerable. Other men, always, all he had of courage and honesty and knowledge of what is worth life, and of himself, put to work."

At last he is [illegible] all of thought by knowing that Doctor [illegible] that if their married life has been [illegible] they have both been honest and free. Marian must [illegible] herself, in the way honest to herself.

The character [illegible] of-Age" shows the pattern of reflective [illegible] mighty travail. It is a lucid example in which [illegible]

of John Dewey's nature of thinking can be traced with complete and awful satisfaction.

Honestly Facing the Situation

"This was her life, her question, hers alone. Let her stand alone with her own self and her own life, and, with honesty as witness, ask herself the question . . . would she, if she could, give up what she was now, with her myriads of roots, deep-set in the soil of human life, in order to bear the one red rose, splendid though it might be?

"This was the question.

"If it had only been traditional morality, reproaching her with traditional complaints about the overstepping of traditional bounds, how she could have overwhelmed it." But honesty is too inherent in Marise and asks, "Is it really growth and freedom, and generous expansion of soul?"

Finally she discovers what is deepest and most living in herself. "To be herself was not to go back, now that she knew what she had become." She has fought her own battle for the first time and knows a joyous freedom.

In The Bent Twig Sylvia feels that her family has often misrepresented the values of certain things. Nevertheless, at an early age Professor Marshall taught his children analysis - what made them want things, or not like them. In this novel Sylvia sets forth with her own ideas of values, tests them through bitter experience, and at length finds her

II, 354, 351, 357

of John Dewey's nature of thinking can be traced with complete and awful satisfaction.

Honestly Facing the Situation

"This was her life, her question. Here alone. Let her stand alone with her own self and her own life, and, with honesty as witness, ask herself the question . . . would she, if she could, give up what she was now, with her arteries of roots, deep-set in the soil of human life, in order to be born the one red rose, splendid though it might be?

"This was the question.

"If it had only been traditional - - - ity, responding her with traditional commandments - - - attempting of traditional counts, then she could have - - - it." But honesty in the tabernacle in darkness - - -

early teachings to have been honest and satisfying.

Sylvia could not understand how Austin Page, a millionaire, could say: "I am thirty-two years old, and never for a moment of that time have I made any sense out of my position in life. If you call that 'having everything' - "

In Judith's facing of the situation in the matter of marrying Arnold there is the complete honesty which Sylvia herself uses to bring herself to the realization of her love for Austin Page. "It seemed to her that Life was an adventure perilous and awful beyond imagination. There was no force to cope with it, save absolute integrity."

Necessity of Proving Validity of Formulas

Her Son's Wife pictures Mrs. Bascom, a woman of intelligence, who is both pitiable and despicable for her lack of application of this intelligence. But even Mrs. Bascom proves a capacity to learn and grow. In her smug way, Mrs. B. has accepted without question a moral code which she has inherited through the centuries. Her moral ideals work for her because she has never tested them. But there come twenty-seven critical moments in Mrs. B.'s life when she has to experience something real and vital. Naturally, the basis of her evaluation has to become more flexible.

Her bland formulas for every circumstance of life she is forced to prove or to discard. But her gradual awakening is a powerful thing to behold and is the work

I, 376, 465

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Her Family Life

Necessity of Proving Validity of Formulas

even Mrs. Hanson proves a quotable [illegible] and [illegible] same way, Mrs. R. has accepted [illegible] which she has inherited through [illegible] work for her because she has [illegible] twenty-seven political [illegible] expulsion something real and vital. [illegible] her evaluation has to become more [illegible].

Her Sound Foundation

stance of life she is forced to prove or to disown. [illegible] gradual awakening is a powerful thing to solid [illegible]

1, 376, 455

of a true artist. From a cold, conventional intellectual she is transformed into a warm human being. Many things that used to matter to Mary Bascom matter no more.

She, too, is confronted by a persistent question which she must think out and answer. "What is the use of being so right, and having others so wrong, if it does not help you to serve the one human being who needs you?"

Mrs. B.'s final collapse comes when she makes Lottie think she is ill for the sake of saving Did's life.

She comes to feel this way about her deceit: "It was no matter that, from being blameless, she had become despicable. If she were to blame for it - why, she was strong enough to carry the burden, to carry any burden, as long as she could see Dids racing free and light-footed before her, up the path which led to the little girl's true life."

And could it be Mrs. Bascom, contradicting her old formula about the sanctity of marriage, who was almost urging upon her son a new life without his wife and child, a questionable arrangement involving another human being! How have the mighty fallen!

Mrs. Bascom becomes a human being, nevertheless, and sees things, most of the time, for what they are.

The Satisfying and the Valuable

IV, 131, 267 VIII, 53

In The Squirrel-Cage Daniel Rankin says, "If people would only give, just once in their lives, the same amount of

of a true artist. From a cold, conventional intellectual she is transformed into a warm human being. Many things that used to matter to Mary Deacon matter no more.

She, too, is confronted by a penetrant question which she must think out and answer. "What is the use of being so right, and having others so wrong, if it does not help you to serve the one human being who needs you?"

Mrs. B.'s final outrage comes when she makes Lottie think she is ill for the sake of [illegible].

She comes to feel this "[illegible] doesn't [illegible]: "It was no matter that, from being blameless, [illegible] become despicable. If she were to blame for it — [illegible], [illegible] strong enough to carry the burden, to endure any [illegible] as she could see little trouble, [illegible] to the path which lay [illegible] little [illegible] life.

And could it [illegible] [illegible] dieting herself towards [illegible] almost urging upon her non-[illegible] [illegible] a questionable arrangement [illegible] ! [illegible] have the mighty fallen!

[illegible] nevertheless, and some things, most of [illegible] are.

In The [illegible] [illegible] "If people could only [illegible] in their lives, she [illegible]

serious reflection to what they want to get out of life that they give to the question of what they want to get out of a two-weeks' vacation."

Harry Emery, Lydia's brother, is considered a young reactionary because he "had no more shared the reverent attitude of his family toward household aesthetics than toward social values."

Lydia, engaged to Paul, knows that "spiritual harmony is the thing in all the world which matters most to her."

There is a period in Lydia's life when she is constantly afraid of applying tests to the people she loves and admires. At the root of this is a growing awareness that possibly her sense of values is wrong. She wonders "what is the good of all we do?"

To Paul "satisfied vanity is the vital element of human life." He brings to his marriage none of the spiritual concord for which Lydia longs. In her quiet periods of thinking Lydia "couldn't make it seem right any more, that Paul's best and freshest should all go to making money and none to a consideration of why he wished to make it."

When Lydia tells him that she doesn't like their way of life, that it is making none of them any better, and she wishes him to help her, his words are "Our life is just like everybody else's." Poor comfort to the mind of the wife who

VIII, 80, 174, 191, 245, 293, 298

serious reflection to what they want to get out of life that they give to the question of what they want to get out of a two-weeks' vacation."

Harry Emery, Lydia's brother, is considered a young reactionary because he "had no more shared the reverent attitude of his family toward household aesthetics than toward social values."

Lydia, engaged to Earl, knows that "aesthetical harmony is the thing in all the world which matters most to her."

"There is a period in Lydia's life when she is constantly afraid of applying to a [illegible] the [illegible] love and esteem. At the root of this is a grievous sense that possibly her sense of values is wrong. [illegible] is the good of all we do."

To Earl "[illegible] is the [illegible] element of human life." He [illegible] political concern "or with [illegible] of thinking [illegible]. Lydia's [illegible] Earl's [illegible] and [illegible] should [illegible] to a consideration of why he [illegible] life."

When [illegible] life [illegible] like their way of life. Then [illegible] and she [illegible] him to help her. His words are "[illegible] like everybody else's." [illegible] to [illegible]

VIII, 80, 174, 191, 245, 284, 299

is fast outgrowing him!

But for Rankin, Lydia might have missed the way entirely. She learns, at last, that "if the heart is right and simple, nothing else matters."

Growth Through Experience

In The Deepening Stream we discern the growth of Matey through experience. As a young girl Matey has presented to her the idea that life is either a "cold-blooded grabbing for money, or a long torture of passion." She wants to put off living as long as possible.

Through her own marriage with Adrian, Matey finds that the union is certainly neither sentimental nor brutal; it is nothing of what, all her life, it has beem reported to be by theory and by judging from her parents' life. "Matey had not laughed so much - or scolded so much - or cared so intensely about anything - or been so tired - or felt herself flooded with vitality - not since she had been a little girl, playing." And she knows perfect, unalloyed happiness im all she has feared.

In a moment of clear-seeing she says, "Why, Adrian, here is just what I have always had . . . what everybody has . . . sunlight, the earth, trees, a shelter, food . . . they meant nothing to me . . . I don't believe I ever in my life really looked at them till just now. But for an instant, over there, in the quiet, I saw what it all makes for me . . .

VIII, 354 III, 163, 166

is fast outgrowing him!

But for Rankin, Lydia might have missed the way entirely. She learns, at last, that "if the heart is right and simple, nothing else matters."

Growth Through Experience

In The Deepening Stream we discern the growth of Mary through experience. As a young girl Mary has presented to her the idea that life is either a "cold-blooded struggle for money, or a long torture of passion." She wants to put off living as long as possible.

Through her own experience with [illegible] Mary finds that she must [illegible] buried; it is nothing of what [illegible] ed to be by theory and by hearing from [illegible] had not laughed or read - or recited [illegible] - tenacity about anything - or been [illegible] flooded with vitality - not alone [illegible] playing." And are above certain, [illegible] has feared.

In a moment [illegible]

"My, Alison, here is just where [illegible] everybody has . . . sunlight, the [illegible] . . . they want nothing to do [illegible] my life really looked at from [illegible] over there, in the quiet, I see what is [illegible]

VIII, 394 III, 109, 149

with you, with the baby."

She says of growing up, "You simply learn to see what's there instead of missing the important things by taking them for granted as a child. Isn't it strange how you go on accepting childishness for all there is, never guessing the depths of understanding that lie beyond, waiting for you to grow up to them?"

Through experience, not by what her life-experienced elders have said, Matey finds that sex is not an "ignoble concession to animality." It is the "foundations of the bridge over which she and Adrian had crossed the unplumbed salt estranging sea of human isolation."

Contrast Between Facing Situation and Running Away

But poor Priscilla! Although she marries Peter Russell, they are to share life only as house-mates. This because Priscilla can never rid herself of a distrust in life which was engendered in her childhood home. She has surrounded her life with work and matter-of-factness, averting her eyes and her thought from questioning and revising those mistaken impressions - now turned into convictions which cheat her of the fullness of life.

On the other hand, Matey, with Adrian, is "reading out of life a thousand times more of its meaning than she had dreamed could lie on its familiar pages."

Matey grows to the understanding too,

III, 171, 179, 184

with you, with the baby."

She says of growing up, "You simply learn to see what's there instead of missing the important things by taking them for granted as a child. Isn't it strange how you go on accepting childhoods for all there is, never guessing the depths of understanding that lie beyond, waiting for you to grow up to them!"

Through experience, not so much her life-experienced elders have said, Mary finds that you can be not an "ignoble resignation to reality." At the "Lonely Island" she bridge over which she and Arthur had exchanged the "golden" salt entranging ... of human relationship.

Contrast between
Feeling Alienation
and Running Away

Alienation in life which was ... has surrounded her life with ... ing her eyes and her hearing ... mistaken innocuousness - now ... her of the fullness of life.

Or the ... is "reading out of life" a thousand ... she has dropped onto life on her ...

Mary arrives at the ...

III. 171, 179, 184

through womanly experience, that there is much of which to be sure besides the "wish to hurt."

Adrian, confused by the torment of war, loses faith for a time and is inclined to believe that the "wish to hurt" is all. Matey assures him that this is not true. There is "a belonging - together of us all that's so much greater - that'll last - outlast anything - outlast the worst in us - and stand up in the face of death!"

Sometimes, when Matey is perplexed by life, she feels it is hard to be grown up. She knows, however, that it is the "implacable rule of life which forbids even the slightest, even the sweetest return to the past." One must go on and on and become some one else because growth and learning are continuous processes.

In Seasoned Timber the reader experiences the "coming-of-age" of Timothy Hulme, a man of forty-four. We watch with laughter, with pity, with a knot in the throat the ultimately satisfying growth of this man so fettered by his time-worn convictions. How like ourselves we find him!

As Timothy Hulme is about to enter upon another school year, his indefatigable mind, pitiless in its torment, insists that he has lived his life, that the chance for anything else has slipped through his fingers, that a dwindling succession of such years is all that remains for him. He sees himself as "only a wifeless, childless, obscure, and aging man,

III, 259, 372 VII, 25

through womanly experience, that there is much of which to be aware besides the "wish to hurt."

Adrian, confused by the torment of Mary, loses faith for a time and is inclined to believe that the "wish to hurt" is all. Mary assures him that this is not true. There is "a belonging - together of us all that's so much greater - that'll last - outlast anything - outlast the worst in us - and stand up in the face of death!"

Sometimes, when Mary is perplexed by life, she feels it is hard to be sure of. She thinks, however, that it is the "inplacable rule of life makes for" [illegible] alightness, even the sweetest return to the past." [illegible] on and on and become some one else [illegible] are continuous processes.

In Lost and Tinker, she [illegible] erase the "coming-of-age" of Timothy Shade, [illegible] We watch with laughter, with pity, [illegible] ultimately satisfying growth of [illegible] worn conclusions. How [illegible]

[illegible]

Another school year, his indefatigable [illegible] ment, indicate that he has lived [illegible] anything else has aligned [illegible] succession of such years is all that remains [illegible] himself as "only a witness, outlines, [illegible] III, 256, 3vo VII, 55

very lonely, whose flesh and heart had been cheated." It is a premonitory pang of death, he feels.

And then comes Susan Barney, a teacher twenty years younger than he, sturdy and beautiful because of the youthful wholeness of her spirit. Timothy Hulme, the well-bred professor, proud of his ivory cane inherited from his British forbears; offended by the omission of the "l" in his name; pleased with the distinction of his hands; always the aristocrat- ~~ic~~ - finally admits to himself that he is in love with Susan, the "plebian" country girl. Everything about her which his tradition-bound mind may consider a defect he transforms into a glory.

Judging Through Experience, Reflection, and Consequences

His mind, well-trained by the years to search for the truth, cudgels him, batters, bruises him. He knows the value of thinking. "Nothing was a better defense against the idiotic melodrama of the emotions than rigorous research into their usual quite commonplace and trivial sources. ----- Aha! Here was something on which he bade his mind play the full searchlight of reason. His age. That was undoubtedly the root of the matter. ---- Of course every living organism reacts convulsively to the first intimation of approaching death; and the fear of getting too old to love is Death's first knock at the door. This - call it disturbance - it was nothing more than the last spasm of his youth, violent, of course, but inevitable, above all impersonal."

VII, 76

very lonely, whose flesh and heart had been cheated." It is a premonitory pang of death, he feels.

And then comes Susan Barney, a teacher twenty years younger than he, sturdy and beautiful because of the youthful wholeness of her spirit. Timothy Milne, the well-bred professor, proud of his ivory name inherited from his British forbears; offended by the omission of the "I" in his name; pleased with the distinction of his bearing; always the aristocrat - finally admits to himself that he is in love with Susan, the "problem" country girl. Everything Susan makes us feel - Milne being what he is - we believe. We can easily consider a defect in temperament with a phrase.

Judgies Through Experience. Reflection. and Consequence

Jane realizes the idiotic and [illegible] one reasoned into short-sighted [illegible] success. ---- And! Here was [illegible] play the full searchlight of reason. The [illegible] suddenly the root of the matter. ---- [illegible] operation remains consistently to us [illegible] ing death; and the fear of existing [illegible] first knock at the door. This - call it [illegible] nothing more than the love spasm of the young, [illegible] course, but inevitable, above all logarithmical."

VII, 76

Cool-headed as this train of thought succeeds in making him for the time being, it is not the end of his unrest.

The Heated Battle of Heart and Head

At length a portion of his mind gives up its searching and tricks him into believing the rightness of his longing for joy and fulfillment in the love Susan might bring him. "Most of it [his mind] subserviently bade him believe that a country schoolma'am was a perfect mate for him, since he was no more than a country school-teacher. But that part of his mind that was still colored by twenty years of semi-honest impersonal thinking told him disagreeably not to be such a fool as to belittle the dreadful reality of different tastes in table-manners, speech, and books; reminded him that Susan said 'ey - ah' for yes, that he had overheard her telling Peter Dryden that she too loved the poems of Robert Service, that she held her fork as she had been taught, not as he had been taught."

His unruly heart shouts that such trifles can make no difference. He waits, not sure of her feeling about him, wishing not to hurry or confuse her, assuring himself that because of his very years and experience he can do more for her than a young man.

Again his mind, disdainful of Timothy's interpretation of a look from Susan, "put out the beautiful clear fire burning on his inner hearth, and whirled the ashes away to

VII, 106, 183

darkness. He saw that he was a fatuous fool to assume that the frankly loving ardor in the gray eyes, the fond confident intimacy of voice and manner, meant that Susan was a woman opening her heart to the man she was falling in love with."

When Timothy discovers he is jealous of Canby, he goes to his office in the academy to keep an appointment, long overdue, with sanity. The place seems peopled by the adolescents he has so often shown the right way, the hard way. They had said, "I see what you mean, Professor Hulme. Yes, I suppose I ought to. I can see that's the right thing to do. But I can't, Professor! I just can't!"

Perhaps poor Timothy remembers with some chagrin his insistence in telling Miss Benson "that-if-the child saw - it was A - why, he would play it A. Of course. Just as anybody would." Timothy is finding this new experience disconcerting to his thousands of formulas, "one to fit anything that could happen to anybody."

But Timothy finds the answer in his office. A man of decency must leave the woman he loves free to make her own choice.

Need for Ultimate Harmony

It is not long before Timothy knows that Susan and Canby are in love. His mind tortures him as never before in his experience, "I must think about what to do. I must come to some decision about what I am to do!" Timothy tells himself desper-

VII, 257, 56, 43, 297

ately. He remembers Mr. Dewey's words, "Nothing can really happen to a person till he lets it happen." And so Timothy's mind searches for the meaning of meaningless chance. His whole life experience comes before his eyes. The motto, Noblesse oblige, is no longer a silly expression of caste - vanity. "Like all things that survive, it was the expression of a law of nature, the unbreakable law which enjoins upon those who know what they do, who know where a step will take them and what a gesture will cost them, not to exploit but to stand guard over helplessness and ignorance - like that of youth, holding out its hands heaped with gold of which it does not dream the value. From every corner of his child-world - from all the hours of all his life, incidents, sayings, expressions, voices, happenings of which he had never spoken and others he had forgotten, came singingly together in a rhythmic whole.

"It was the significance of things he saw in that hour ----. All that he had ever known, seem, felt or been, emerged from the darkness of mere fact into the ineffable clarity of its true meaning. Yes, yes, he saw how nothing ever just happens, to anyone."

He is beginning to realize that Canby "must be allowed to give Susan and take from her, what youth alone can give and take, what youth has a right to demand that maturity protect, since it is the core of life." Through this reflection he finds peace of flesh and spirit unknown for many

VII, 298, 299

stely. He remembers Mr. Dewey's words, "Nothing can really happen to a person till he lets it happen." And so Timothy's mind searches for the meaning of meaningless chance. His whole life experience comes before his eyes. The motto, *Noblesse oblige*, is no longer a silly expression of state - vanity. "Into all things that survive, it was the expression of a law of nature, the unbreakable law which enjoins upon those who know what they do, who know where a step will take them and what a pleasure will cost them, not to exploit but to stand guard over helplessness and ignorance - like that of youth, nothing in life can be secured with gold or value it does not damn the world." From every corner of his chilling-cells - from all the hours of all his life - citadels, castles, expressions, [illegible] never spoken and others he had forgotten, [illegible] in a rhythmic whole.

"It was the [illegible] he saw in that hour ----- All that he had [illegible] or been, emerged from the darkness of [illegible] the clarity of its true essence. [illegible] ever just happens, to anyone."

He is [illegible]

"must be allowed to give [illegible] alone can give and take. [illegible] authority protest, when it is [illegible]." Through [illegible] reflection he finds peace of [illegible] will, God, God

wearisome months. And yet he can not quite give up his dream that Susan must some day be his.

Mental Growth Now Rapid

However, from the time of these deep thoughts Timothy is advancing rapidly in mental growth. "Once a strange thought flew into his mind and alighted for a moment, looking at him out of alien eyes, the thought that Susan was after all, only a very nice Clifford girl. But he make nothing of it, and it flew away at once, back into the unknown country from which it had come."

"Strange that the seed of a conception full of the energy of life should have blown into his heart in a time when there seemed to be nothing abroad but destruction." He ponders this as he realizes that some inner change is taking place, a certain shift of values, in his thinking.

Still he has moments of desolate human loneliness for Susan, and one day, quite without meaning to, he goes to find her. It is a glorious reunion for Susan and Canby, but Timothy is still bewildered by living so many years in darkness.

When Timothy is about to go home, Canby says affectionately, "Uncle Tim, I wonder if you take im how much Susan thinks of you? She really loves you - know what I mean? It isn't just that she admires you like everything and wants to live up to your ideas the way lots of Academy students do. It's

VII, 449, 456, 479

penalsome months. And yet he can not quite give up his dream that Susan must some day be his.

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Mental Growth
Not Rapid

"Sometime that the end of the conception full of the energy of life should have flown into his heart is a time when there seems to be nothing without [illegible]." He concedes this as he realizes that upon [illegible] place, a certain shift of values, in [illegible].

Still [illegible] tenderness for Susan, and not [illegible] seem to find her. It is a [illegible] but Timothy is still hesitant [illegible] mean.

When finally he shows [illegible] says affectionately, "Uncle Tim, - remember if you [illegible] Susan thinks of you! She really loves you - [illegible] it isn't just that she wants you also everyth[illegible] live up to your ideas the way lots of ordinary [illegible]."

VII, 449, 458, 479

the way folks love their own folks - when they've got any. Honest she does. I can't get over it."

Timothy answers in his harsh, strong voice, "Well, Canby, when you've lived as long as I, one of the things you find out is that there are all kinds of ways to love. A person has to find that out for himself."

Shifts in Timothy's inner ballast continue. His little priggishnesses fall away, leaving the seasoned timber of his being strong and upright. The cane is somehow lost and Timothy cares not; Susan's and Canby's baby son is named Timothy Hume Hunter, and the omitted "l" is recognized as a superfluous letter from the past.

As he sits under the maples of Susan's home with little Tim near him, "He thought of frustration and all that he had taken as proof of its inevitability. And after reflecting on this for a time, asked himself tentatively, 'Can what seems like frustration be - sometimes - only the resisting of growth?'

At this his mind, conditioned to the acrid taste of doubt, leaped up suspiciously to examine the idea for sentimentality, 'Growth? A fine-sounding name for dying! To accept all this - for I've accepted it or I wouldn't be here. To let it all happen, for I've let it happen. I can call that accepting growth. But it really is a tame acceptance of death. To resist it no longer - not to fight to the last breath against

the way folks love their own folks - when they've got any. Honest she does. I can't get over it."

Timothy answers in his hursh, strong voice, "Well, Danby, when you've lived as long as I, one of the things you find out is that there are all kinds of ways to love. A person has to find that out for himself."

Shifts in Timothy's inner belief continue. His little prejudiceness fall away, leaving the essence of timber of his being strong and verdant. The pain in sorrow lost and Timothy cares not; Grace's and Danby's nub. ion leaving Timothy Rose Summer, and the unlived life in resignation as a courtlous letter from the past.

An in site under the shadow of Grandy's home with Little Tim near him, "He thought of the [illegible] that he had taken as proof of his strength. [illegible] Timothy on this from a time, [illegible] seems like transmission of - [illegible] growth!

[illegible]

north taste of doubt, leaves an [illegible] for sentimentality. However! [illegible] To accept all this - for I've [illegible] To let it all happen, for I've [illegible] accepting growth. But it really is [illegible] To resist it no longer - not to fight or the [illegible]

VII, 459

it - to sit down now in this sadness which is no sadness, feeling the inner current beginning to set away from bitterness, imperceptibly, incredibly to set towards contentment with what I have - that means, doesn't it, nothing but that I've condemned half of myself to death?'"

Peace at Last

Contemplating the new leaves on the old maples, perceiving that next June the trees would again be clothed in a glory for which death is only a passing episode, "Timothy sank back on the bench. 'Oh, well, what do we all do, every day, but die to what we leave behind?' he asked himself, his eyes dreamily fixed on a life that had just begun."

CONCLUSION

By means of the foregoing discussion, the writer has endeavored to show that in the art of Dorothy Canfield is found a clarification of the American way. As a frame of reference, by which to test the validity of this proposition, the philosophy of John Dewey has been used. We find Dorothy Canfield deeply concerned with the American way of life, which is the result of the individual - social experience through which human beings go.

Dorothy Canfield is an experiential realist. Her novels are not stories <u>about</u> life; they <u>are</u> life itself. In the words there is no mere verbalism but the meaning of life. To some, the work of Dorothy Canfield appears an over-detailed account of experience. These are the readers who fail to understand experientialism. They do not perceive that here is an art which gives a close-up of the very pattern of experience; here is an art which endows experience with meaning; here is an art which should leave the reader with a heightened sensitivity to the value of experience.

Although the psychological realism of our artist has not been considered separately, for the reason that this realism is too inextricably part of the characters as it is part of the living being,its authenticity is unquestionable. Any sceptic needs only to compare it with John Dewey's "The Psychology of

CONCLUSION

By means of the foregoing discussion, the writer has endeavored to show that in the art of Dorothy Canfield is found a clarification of the American way. As a frame of reference, by which to test the validity of this proposition, the philosophy of John Dewey has been used. We find Dorothy Canfield deeply concerned with the American way of life, which is the result of the individual - social experience dynamic which lower beings go.

Dorothy Canfield is an essential [illegible]. Her novels are not scholarly [illegible]. In her works there is no mere [illegible] of life. In some, the work of Dorothy Canfield [illegible] account of experience. There are [illegible] stand experimentalism. [illegible] which given a close-up of the [illegible] in an art which endows experience [illegible] which should leave the reader [illegible] the value of experience.

Although the psychological [illegible] not been considered separately, for the reason [illegible] is too interdependent upon or the characters in [illegible] living being, its [illegible] needs only to compare it with John Dewey's [illegible]

Human Conduct," chapter XIII, to be convinced. No character is imposed upon from without; he is free to be what he is. Thus, there is an "organic freedom."

The purpose of true art is to clarify and to integrate life. To perform this, art must manifest beauty in harmony and proportion. Each constituent part of the whole contributes to the consummation of the conscious experience, and thus does the raw material of our novelist take shape and form. Every small detail has meaning for what is to be experienced later.

In the discussion of the nature of art, to which we have already been subjected, we recall certain functions of real art. The novels of Dorothy Canfield fulfill these functions. To make the work of art complete, it must work in the experience of others who perceive it. Every time it is esthetically experienced by another the work of art is recreated.

We have previously noted that in art are found the first stirrings of dissatisfaction with existing conditions. We need only contemplate, in the novels of Dorothy Canfield, doubts and questionings in regard to democracy, education, traditions, European sophistication in morals and culture to see that this is true. This kind of art is not a romantic flight but a challenge to modern thinking and living. If the reader is willing to bring to this art his own experience, his most solid thinking, and an open mind, his reward in such participation will be great. Such art as Dorothy Canfield's overcomes fiction because it is life.

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In her essay, "Raw Material," our novelist says,"Novel-writing would be benefited by a reading public which had acquired its own eyesight and did not depend on the writer's. Creative-minded readers would lift the art of fiction to high levels."

In conclusion I quote John Dewey's words: "It is mere ignorance that leads to the supposition that connection of art and esthetic perception with experience signifies a lowering of their significance and dignity. Experience in the degree in which it is experience is heightened vitality. Instead of signifying being shut up within one's own private feelings and sensations, it signifies active and alert commerce with the world; at its height it signifies complete interpenetration of self and the world of objects and events. Instead of signifying surrender to caprice and disorder, it affords our sole demonstration of stability that is not stagnation but is rhythmic and developing. Because experience is the fulfillment of an organism in its struggles and achievements in a world of things, it is art in germ."

AN ABSTRACT OF THE THESIS

This study is concerned with philosophy as represented by John Dewey, America's foremost philosopher and educator, and with art as represented by Dorothy Canfield, an American writer who is intensely interested in clarifying our way of life.

Philosophy is itself a phenomenon of human culture. It does not deal with eternal truths, but is significant as a revelation of the predicaments, protests, and aspirations of humanity in a changing world. We shall think of philosophy as meaning. Philosophy marks a change of culture and is additive and transforming in its place in the history of civilization. As these remarks indicate, philosophy as meaning is subject to alteration since meanings serve as tests of the values which tradition submits and for those which emotion suggests. Failure to satisfactorily meet this test denotes the necessity for change and revision.

Since philosophy is the conversion of existing cultures into consciousness which is coherent and compatible with facts known, every civilization results in an imaginative formulation of itself unless it accepts unquestioningly traditions inherited from past ages. If we do not have a philosophy which is a sincere outgrowth and expression of our civilization, it is because the imagination is fettered by an intellectual timidity that reverts to the past for its ideas. It is a worship of

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science and a suspicion of philosophy that prevent attainment of a true philosophy which might be reconciled with science.

Philosophy is an attempt to comprehend so that one may adopt an outlook on life. When we consider facts and laws of science to discover what sort of permanent disposition toward the world these laws require of us, we are approaching the philosophic. We do not thus create a ready-made, complete scheme of action, but we acquire a certain equilibrium helpful in coping with other and future experiences.

Education is the vantage point from which to penetrate the significance of philosophic discussions. If we are willing to conceive education as the process of forming fundamental dispositions toward nature and fellow-beings, philosophy may be defined as the general theory of education.

Another function of philosophy is criticism. This is inevitable since a search for meanings and values demands a judgment, which results in criticism. Judgment requires thoughtful inquiry, knowledge, sensitivity, and experience; it is not enough to accept the judgment of another. It is the responsibility of philosophy to appraise values by taking cognizance of their causes and consequences through an intelligent use of the logic of experience, including the conclusions of science.

Art, the second term of our study, cannot be considered in isolation from esthetic perception. The true artist is not only gifted in the powers of execution but in an unusual sensitivity to the qualities of things, which makes his work satis-

fying to himself and to the perceiver. Before an object is perceived as a work of art, the re-creation of the object by the percipient is necessary.

An understanding of the nature of elemental experience is also needed in this discussion. Experience is the interaction of an organism and environment in an attempt to come into harmony with its surroundings. The value of an experience can be judged only by worthwhile reflection of the experience on the ground of what it moves toward and into.

The true work of art evokes and organizes, through imagination, an experience similar to that of the artist himself. Art is the most direct and complete manifestation of experience as experience; therefore, it particularly challenges the imaginative ventures of philosophy. Like philosophy, art presents the first dissatisfaction with existing conditions and the first intimation of a better future. Surely an art which clarifies objects otherwise dumb, inchoate, and restricted cannot be deemed "immoral."

We now approach John Dewey's conception of fundamental forces in American life. The first is democracy, a name for a life of free and enriching communion. It is a means for realizing ends that lie in the wide domain of human relationships and the development of human personality. It is a way of life, social and individual. The certain way of assuring a genuine and practical democracy is through socializing intelligence so that individual efforts may unite in the accomplishment of common ends.

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So long as business and its outcome are private, social fulfillment must be unknown. We must substitute for private gain a cooperative effort and sharing for enrichment. Thus democracy will set free and develop the capacities of human individuals without respect to race, sex, class, or economic status.

Education is an important force in American life. According to John Dewey, "getting from the present the degree and kind of growth there is in it is education." Thus education is not to be obtained merely from formal schooling. Each experience is an education and this makes learning a continuous process. It is the responsibility of the experienced to patiently guide and direct the way of the inexperienced by using methods that will develop insight, understanding, and genuine thought. There is no moral independence for child or adult; the process of growing and developing is restricted to no age limit.

It is the business of every institution, whether democratic or educational, to set the individual free to reach the full stature of his possibility. The individual must learn complete self-reliance if he is to be happy and useful. Since society is the interactions of individuals, it is highly important that the individual attain a degree of harmony within himself that he may bring to his social relations a deeper insight and understanding.

Work is a necessary element in American living. Practical activity should not be regarded as onerous and toilsome while intellectual activity is associated with leisure; nor can

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Work is a necessary element in American living. Practical activity should not be regarded as serious and intelligent while intellectual activity is associated with idleness; nor can

play and work be distinguished from one another according to the presence or absence of direct interest in what is doing. Because every occupation leaves its impress on the doer, it is important that the social condition under which it is performed should be improved so far as possible.

To this view Dorothy Canfield adds the idea of work as moral discipline, as solace in time of stress and emergency, as a life-line to which one may cling, gaining strength and courage.

Intelligence in morals is a matter of supreme concern in the life of any civilization. In this discussion we do not think of morals as boxed, fixed, and final; we do think of them as the result of judgment as to what is satisfying and valuable according to experience. This judgment is based on true thinking. This involves surrendering preconceived notions or formulas for meeting situations. Then we face the facts of the situation, if we are courageous and honest, and begin the pattern of reflective thinking. The reward of such thought is to transform a situation in which there is obscurity, doubt, disturbance, conflict, into a situation that is clear, coherent, settled, harmonious.

These fundamental points in the philosophy of John Dewey have been used as a frame of reference by which to test the validity of the novels of Dorothy Canfield as an art form. By means of this parallelism of philosophy with art we find that Dorothy Canfield's works perform the functions of real art as exemplified by John Dewey. Her novels, if perused by the experiential reader, constitute a challenge to modern thinking and

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living by presenting, in art form, the same philosophic principles as are propounded by John Dewey. The novels are stirring in their clarification of the American way of life and deserve the whole-hearted attention and appreciation of every thinking individual.

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